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# America

January 31, 1953  
Vol. 88, Number 18

NATIONAL CATHOLIC WEEKLY REVIEW

## Neighborhood decay: its causes and cure (I)

*Blight spreads in our great cities*

JAMES C. DOWNS JR.

## States vs. nation on tidelands oil

*Oil beneath the waters proves a cause of strife*

J. RICHARD TOREN

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*Our first Bible Weeks were a happy augury*

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## THE INAUGURATION

For many reasons, the Inauguration of Dwight D. Eisenhower on Jan. 20 was a historic event. First, it marked his party's return to power after two eventful decades of the New Deal and Fair Deal. The great depression, World War II, the cold war and Korea had wrought incalculable transformations since 1933. Public dissatisfaction with some of the ways in which the Administrations of Presidents Roosevelt and Truman had steered our course through 20 years of social revolution and war had finally found expression in a landslide majority for a great, universally respected leader unembarrassed by previous immersion in politics.

Secondly, the unique arrangements followed to provide for an "orderly transfer" of public business had impressed upon the American people the "new look" of the Eisenhower team. Nearly all Americans have great respect for the managerial ability of eminently successful businessmen. The feeling is widespread that even if our national policies do not need a radical overhauling, their administration should be more business-like. The country was therefore almost on tiptoe awaiting the great "change" the electorate decided it was time for. One could go even further: as a people we like change. From our history we have come to identify it with progress.

So it was only natural that Inauguration Day, which dramatized this change-over while bringing it about, should have spelled hope to a people anxious to find some way out of Korea, some way out of burdensome taxes, some way out of the guerrilla warfare of charges and countercharges in which our Federal Government has been enmeshed. To the television industry should go great credit for enabling many millions of us, for the first time, to "attend" this event.

The religious tone of the ceremonies indicated that America is penetrating to the heart of the crisis we face. Archbishop O'Boyle's invocation was impressive. The new President, by opening his address with "a little prayer of my own" and closing it with an appeal for "prayer to Almighty God," accentuated the religious orientation of Inauguration Day.

The President's address dealt almost exclusively with the international crisis. Time and again he reemphasized the international outlook which had inspired leaders of his party to head the drive for his nomination. Although he couched his presentation in general terms, its import could not be misunderstood. It sounded as if Mr. Eisenhower wanted to make absolutely clear, in the face of doubts that arose during his election campaign, that he stood firmly where people always believed he stood—ready to dedicate his great talents and energy to the cause of world peace through the promotion of far-flung programs uniting the free world under American leadership.

His address called for the "faith," "confidence and conviction" of "free men." If we embrace the nine "fixed principles" he enunciated, the President feels confident that we can win the titanic struggle we are engaged in with world communism.

## CURRENT COMMENT

### *Mr. Wilson's predicament*

To say that Charles E. Wilson has had a disagreeable introduction to political life scarcely does justice to the position in which he found himself last week. Here was a man who for more than a decade had headed the world's largest manufacturing corporation. Year after year his salary, plus bonus, had topped all other salaries in the land. Private industry could offer him no job that paid higher dividends, in prestige as well as money, than the one he already held. Yet, at the request of President Eisenhower, he had generously agreed, despite a huge financial sacrifice, to serve his country as Secretary of Defense. Imagine then the bitter grief in his soul, his feelings of mortification and even of anger, when the members of the Senate Armed Services Committee found themselves unable to recommend that the Senate confirm him. The Senators seemed sincerely regretful. They had no desire to embarrass either Mr. Wilson or his distinguished sponsor. But the law of the land was plain. It said that no man could be an officer of the Government who had a pecuniary interest in a company with which he would have official dealings. Mr. Wilson freely admitted that he held a large interest in General Motors, the Defense Department's biggest supplier, and that he had no intention of liquidating that interest. So the Senate Committee balked. It had no other alternative. How this impasse will be broken, we do not know. We can only hope that the eventual solution will reflect further credit on Mr. Wilson's patriotism and strengthen the moral tone of President Eisenhower's crusade.

### *... possible solutions*

The best answer to Mr. Wilson's dilemma would be for him to cut all ties with General Motors. That would set an excellent tone for the new Administration and make a great impression on Congress and the public generally. Exactly what this would cost Mr. Wilson is not known, but it would be plenty. In addition to stock holdings in General Motors worth \$2.5 million, he has rights to a large pension and to a \$600,000 bonus, payable over the next four years. The forced sale of his stock might involve a tax of a half-million or more. If this clean-cut solution is deemed to involve too great a sacrifice, Congress might enact an exception to the tax laws which would enable Mr. Wilson to sell his stock without a big capital loss. There is a third possi-



bility. President Eisenhower might so arrange matters in the Defense Department that Mr. Wilson would not be called upon to pass on any contracts involving General Motors. Should either of these two latter solutions be tried, however, the Democrats are certain to point out that during the previous regime they asked for no exceptions to a law universally regarded as sound and indispensable for good government. In similar circumstances, they will remind the public, Senator Symington took a stock loss in excess of \$50,000 in order to serve former President Truman as Secretary of the Air Force.

### **Composition of new Congress**

The refusal of the Senate Armed Services Committee to overlook the conflict between Mr. Wilson's financial holdings and the law of the land turned the spotlight on the 83rd Congress. The "let's get on with the job" spirit of the businessmen in the Executive branch ran afoul of the legal and perhaps even a bit of the political spirit of Congress. In coming weeks this conflict may become more pronounced. So a look at the composition of the new Congress may be in order. The Senate has 15 new members, enough to "freshen" it without too much diluting of experience. The House has over 70 new members. The average age in the Senate is 57; in the House, 52. Lawyers predominate in both houses. Roughly one-third are former businessmen or bankers. A smaller group consists of farmers or Congressmen with agricultural interests. Next in order come former journalists and teachers. The House includes five present or former trade-union officials. The Senate has one dentist (Sen. Lester Hunt of Wyo.); the House has six members of the medical-dental professions. Some 92 per cent of the Senate had previous government experience; and 84 per cent of the House. A large majority in both houses are veterans of one or more of our wars. Mrs. Margaret Smith of Maine is the only woman in the Senate; the House has 11 women members. Members of Congress represent all citizens. Their backgrounds, however, often influence the positions they take on public questions. Hence it is useful to keep track of their personal interests and careers. We still think they should reveal the sources of their private income, a policy proposed by President Truman and a Senate subcommittee some time ago.

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### **Tideland oil to the Navy—but . . .**

Widely applauded for the large-minded way in which he facilitated the shift of power in Washington, former President Truman nevertheless managed to leave on his successor's doorstep a most embarrassing little package. It took the shape of an executive order, signed Jan. 16, setting aside the oil-rich tidelands as a naval petroleum reserve. Elsewhere in this issue appears a résumé of the seven-year controversy over control of the tidelands. There the reader will see that the former President, in making a last effort to maintain Federal dominion over the submerged lands, was acting consistently with his beliefs. American politics being what they are, however, it is not invidious to suggest that Mr. Truman was fully aware that his action, though taken primarily in the public interest, might also redound to the benefit of the Democratic party. President Eisenhower can, of course, countermand Mr. Truman's executive order. He will very likely do so, since he pledged himself during the election campaign to give the tidelands to the States. But to avoid an adverse public reaction, he must make clear 1) that State control of the oil deposits will not weaken the nation's security, and 2) that the argument contained in the following paragraph of the executive order should not be controlling. Wrote Mr. Truman:

It has been, and still is, my firm conviction that it would be the height of folly for the United States to give away the vast quantities of oil contained in the Continental Shelf, and then buy back the same oil at stiff prices for use by the Army, the Navy and the Air Force in the defense of the nation.

Unless handled carefully, that argument could explode in the new President's hands.

### **Desertions and Army morale**

The alarming rate of desertions among the men serving in the armed forces raises a serious question concerning the morale of our soldiers. On Jan. 16 the Defense Department announced that over 50,000 had either gone AWOL or deserted since the start of the Korean war. Richard Harwood, an enterprising reporter of the Louisville *Times*, first drew national attention to the serious situation. Previous to the Defense Department's disclosure, Mr. Harwood revealed in a series of articles that in Kentucky alone from 3,000 to 4,000 runaways are tracked down each year. At Fort Belvoir, Va., in the shadow of the Pentagon, 1,700 were brought to trial last year. In an interview granted to Doris Fleeason, the Bell Syndicate's Washington columnist, former President Truman blamed the desertions on "politically-inspired attacks" on his Administration's Korean war policy. "The kids," said the ex-President, when they are brought to book for their offenses, "parrot the slogans" of the Chicago *Tribune* and the Scripps-Howard and Hearst chains. Whatever the reasons for the desertions, there is more than mere suspicion that many of our young men do not know why they are being drafted. As Homer Bigart, the New



York *Herald Tribune's* ace correspondent, pointed out from Seoul on Jan. 20, neither the soldiers nor the commanding officers of the 8th Army "have identified their role in the global strategy against communism." All concerned—school teachers, publicists, families and friends and the armed services themselves—bear a heavy responsibility in this situation. The least they can do is to make sure our boys know why they are fighting in Korea.

#### ***God in New York City's schools***

After more than a year of discussion, New York City's Board of Education on Jan. 15 finally took action on the suggestion of the N. Y. State Board of Regents that the public-school day be opened with prayer. The simple form of prayer first suggested seemed uncontroversial enough: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country" (AM. 12/15/51). However, objections were raised that this was introducing "religion" into the public schools—which was, of course, the essential purpose of the recommendation. The board settled for a fairly satisfactory compromise, that of singing the fourth stanza of the patriotic hymn "America":

Our fathers' God, to Thee,  
Author of Liberty,  
To Thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King.

This token at least recognizes the Divine Kingship over men. It makes the public schools somewhat pro-religious instead of being (at least theoretically) "neutral." By no stretch of the imagination, however, could it be said to fill the vacuum in the public schools created by the lack of religious instruction.

#### ***Engineers in short supply***

Acute shortages of technical experts and scientists will soon be felt in this country, according to a report the National Science Foundation made to President Truman on Jan. 16. Only 15,000 engineers will graduate from American colleges in 1955, whereas 50,000 new engineers will start work in the Soviet Union in the same year. Concern over this problem was voiced by the Engineering Manpower Commission of the Engineers' Joint Council at a New York meeting on the following day. Right now the country is short about 40,000 engineers. Worse still, the need for them is increasing. For example, in World War II it took about 350,000 engineer man-hours to turn out a B-17. Today it takes 3.5 million such man-hours to produce a B-36. "The manpower situation," said Maynard M. Boring, personnel manager of General Electric and a member of the American Society for Engineering Education, "is becoming so critical that before long, contracts will either have to be extended or canceled." While these facts about critical shortages were being aired, warn-

ings issued by Selective Service and manpower sources forecast curtailment of student deferments. Such curtailment, unless delicately planned, might further decrease the number of engineers. A continuing supply of doctors, social scientists and other professionally trained men is also vital to the national security. Student deferment is not a concession to a privileged group but a means of protecting the national interest. On the other hand deferment should not mean exemption, as it often does in practice. We badly need an over-all reappraisal of the manpower situation and of present draft regulations. Reports from Washington indicate that such a reappraisal is already "in the works."

#### ***New policy on U. S. commies in UN***

The new Congress will certainly keep its eye on the problem of American Communists in the United Nations. Sen. Alexander Wiley has announced that the Foreign Relations Committee, of which he is chairman, will have a subcommittee inquire into Government policy directed toward keeping disloyal Americans out of the UN and other international organizations. There are good reasons for considering that a satisfactory policy is already well on its way to realization. UN Secretary General Trygve Lie is now conferring with representatives of the U. S. Civil Service Commission on procedures for implementing the executive order signed by President Truman on January 9. The order established a procedure for the screening of Americans employed by the UN similar to that in operation for Federal employees. The new system will improve in four ways the very unsatisfactory "highly confidential arrangement" set up by the State Department in 1949 (AM. 1/17, p. 422). 1) For the first time, the United States will give positive clearance to American employees in the UN, whereas until now it has offered only negative comment. 2) The information essential for a responsible determination of the loyalty of Americans will be based on thorough investigations, including full field investigations by the FBI when necessary, whereas up to now it has been very jejune. 3) At the same time the rights of the individual will be safeguarded through hearing and appeal processes hitherto lacking. 4) The Secretary General will therefore have the benefit, for the first time, of the precise reasons for any adverse comment. If the UN Secretary General cooperates with this new plan the American public will have every reasonable assurance that disloyal Americans will no longer be found in the UN.

#### ***New Consumers Price Index***

Beginning this month the Bureau of Labor Statistics will issue a completely revised Consumers Price Index, which registers prices paid by middle-income urban families. For some time BLS economists have been dissatisfied with their statistical brainchild, feeling, quite rightly, that since the index dated back to pre-war days, it could no longer be considered an accurate reflection of the buying habits of city people. As a step

toward a more realistic measure of living costs, they introduced certain modifications in the index two years ago. Even before that, they warned unions and managements which had tied wage rates to the index to be prepared for a drastic revision. Now the big change is here. Though adjusting to it will cause a good many headaches in labor-management circles, and may even lead to some strikes, the new index promises to promote industrial peace in the long run. The old index was based on prices during the 1935-39 period. The new one uses 1947-49 as the base. In compiling the old index, BLS priced 225 items in 34 large cities. It will now check about 300 items in 46 cities, 26 of them small or medium-sized. Among the new items are frozen-food prices, cost of home ownership and maintenance, cost of nylon stockings, used cars and restaurant meals. BLS investigators also discovered enough change in buying habits to force a revision of the "weights" given various components of the index. In the old index food counted 35.1 per cent. In the new it has been reduced to 30.1 per cent. Greater weight has been given to such services as health and recreation, since consumers are now spending more on them than they did formerly. Thus the new index implicitly testifies to the gain in living standards since pre-war days.

#### ***De Gasperi weakens Italy's Communists***

Don't miss the significance of Italian Premier Alcide de Gasperi's winning fight for his electoral reform bill. Designed to cut the Communists down to size, the bill makes certain that the victor in the general election in May will have sufficient strength in the Chamber of Deputies to govern firmly. This it accomplishes by providing that any party, or coalition of parties, which receives more than 50 per cent of the total vote will be given 65 per cent of the seats in the new Chamber. For seven bitter weeks, Communist deputies stalled a decision on the bill by loading it down with amendments, each of which had to be debated and voted on. With 3,400 amendments still pending, De Gasperi ended the farce on Jan. 14 by demanding a vote of confidence, stipulating that an affirmative vote would implicitly signify acceptance of the reform bill. Despite Communist-provoked violence in the Chamber and rioting in the streets, the deputies supported the Premier by a rousing majority in the showdown roll call on Jan. 21. That means the May elections are practically in the bag.

#### ***Mossadegh on thin ice***

When the Iranian Parliament grudgingly extended Mohammed Mossadegh's dictatorial powers for another year on Jan. 19, the Premier consolidated his position as Iran's most powerful political leader. He accomplished his purpose by worsting his most serious possible rival, Ayatollah Kashani, the aged Moslem religious leader and Speaker of the Majlis (lower house of Parliament). Under pressure of clamorous, pro-Mossadegh demonstrations in Teheran's streets, Mullah

Kashani was forced against his convictions to make a public declaration of support for the Premier and his demands for a dictator's powers. Politics in Iran, however, are notoriously unpredictable. Though Dr. Mossadegh now has a free hand to keep trying to make an oil deal with Britain through the mediation of U. S. Ambassador Loy Henderson, he is not yet out of the woods. Since they began several weeks ago in Teheran, complete secrecy has shrouded these negotiations. Even if the West's eventual offer is more advantageous to Iran than any yet made, Dr. Mossadegh will find himself in a quandary. If he refuses it, thus winning an undoubted round of applause from fanatic nationalists, such as the followers of Ayatollah Kashani, he will condemn the country to slow economic suicide. If he accepts it, he may be unable to persuade Parliament to agree, and may have to impose his will by using his emergency powers. If he acts on his own, there is always the risk that he will meet the same fate as his predecessor, Ali Razmara, who was assassinated two years ago because he opposed nationalization of the country's oil industry. Though Dr. Mossadegh's popularity is probably at its zenith, he is skating on the same thin ice which broke under the former Premier.

#### ***Caretaker dictatorship or Wafd in Egypt***

Premier Mohammed Naguib capped his six-month old experiment as Egypt's virtual dictator by seizing absolute power on Jan. 17. Detection of an alleged plot involving 25 Army officers intent on "hindering and spoiling" the Premier's reform movement precipitated his sudden decision to strike for uncontested control of the country. The attempted military coup, however, does not tell the whole story behind General Naguib's latest move. For six months he has tried to carry out his reform policies against the opposition of the Wafd party. While the Wafd leaders have vested interests in the unjust land system Premier Naguib is bent on destroying and in Government corruption, they have paradoxically been able to command popular sympathy because of their hostility to the British. During the past half-year it has become increasingly difficult for the Premier to cope with them. One of his first moves on Jan. 17, therefore, was to root all political parties out of public life and to forbid them any activity for the next three years. He also began a systematic round-up of Communist party members said to have been involved in the abortive military coup. Such strong-arm methods may leave a bad taste in the mouth of many a Western observer. Yet, as time passes Premier Naguib begins to shape up more and more as another Kemal Ataturk. The latter began as Turkey's absolute dictator after World War I but later paved the way for representative government. Today Turkey is the most stable nation in the Middle East. Since Premier Naguib describes his seizure of power as merely a period of transition before he institutes genuine democratic rule, he should be given a chance to prove himself. Rule by the Wafd is the only—and disastrous—alternative.

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## DR. CONANT GOES TO BONN

Harvard's retiring president, Dr. James B. Conant, slated to leave next month for Germany as U. S. High Commissioner, will have two major tasks to occupy him, one political and the other cultural. His most immediate problem will be to nurse along the Contractual Agreements and the treaty for the European Defense Community. Both of these are threatened by the opposition of Chancellor Konrad Adenauer's parliamentary foes, the Social Democrats. The EDC is further threatened by potential French rejection and, if the European army idea thus fails, Dr. Conant will have the delicate and unenviable job of negotiating an alternative plan to integrate German military potential into the West's defense system.

There is every reason for our citizens to wish the new High Commissioner success in trying to expedite the joining of the Federal Republic in a free partnership with the other European nations and with the United States. His long-standing interest in world problems supports the belief that he can fulfil this mission with competence and strength. In fact, his choice by President Eisenhower has been taken as an indication of the importance attached to U. S. policy in Germany today, where we need a Commissioner of great prestige and effectiveness.

The other major role to be played by the new U. S. High Commissioner is in the cultural field. The statement issued by Mr. Eisenhower's office when the choice was announced declared that Dr. Conant is

"peculiarly qualified to interpret United States ideals and aspirations to the leaders and peoples of Germany." The policy of the United States in Germany has from the beginning laid heavy stress on cultural and educational matters. Inevitably, the former head of the largest private university in this country will be expected to take a large and active interest in the cultural life of Germany.

We frankly admit to misgivings in this area of Dr. Conant's coming activities. Certainly his Boston speech of April 7, 1952, in which he condemned independent schools, shook the confidence of many Catholic and other educational and religious leaders in his right to be regarded as an authentic exponent of American democracy, either at home or abroad.

It is quite possible that his opinions on democracy and education will meet the same criticism abroad that they have encountered here. The Germans already resent our past attempts at "reforming" their traditional, pre-Nazi cultural and educational patterns.

It so happens that the Christian Democrats in Germany, with whose educational and cultural beliefs Dr. Conant may find himself out of sympathy, are the chief bulwark of the international policies we want to see put into effect. Let us hope our Commissioner moderates his educational views to forward our political policies.

If Dr. Conant follows the policy Mr. Eisenhower laid down in his Inaugural of not trying to impose American democracy on others, he can avoid trouble.

## UNDERSCORINGS

Since a number of cases involving segregation in public schools, now being weighed by the U. S. Supreme Court, are of great importance to Negroes, the parishioners of St. Aloysius Church in Harlem recently joined in an unusual novena for the justices of our highest tribunal. On successive nights they said the rosary and recited special prayers for each of the nine justices in turn, asking the Holy Spirit to guide them in their deliberations. There were no sermons, simply prayers.

► Action Populaire, pioneer French institute for the social apostolate, is celebrating its golden jubilee this year. Founded at Rheims in 1903, when the Catholic social conscience was little developed, it long had to contend with the suspicions of conservative Catholics. But it was praised and aided by the Popes, and its formula has been imitated in many other countries. The present director, Rev. Pierre Bigo, S.J. (15, rue Marcheron, Vanves-Seine), has announced new plans for intensifying the work of the institute.

► The Catholic Business Education Association will hold its 8th annual convention at the Columbus Hotel, Atlantic City, N. J., April 8-9. A general session will

discuss "The Catholic Business Graduate and the Labor Movement." The high-school panel theme is "The Apostolate of Catholic Business Teaching." The college panel will treat of "Catholic Social Principles in Action." Address Bro. J. Alfred, F.S.C., Christian Brothers High School, St. Louis 17, Mo.

► Teachers who wish to prepare high-school students for life in the armed forces will find useful an 80-page booklet, *Teacher's Handbook for Pre-Induction Training*, prepared by the NCWC's Department of Education. It contains outlines of lectures, references to selected audio-visual material, a bibliography, etc., and can be adapted to a full semester course or a shorter series of talks or discussions (NCWC Publications Office, 1312 Massachusetts Ave., N. W., Washington 5, D. C. \$2.) . . . At the same office the Catholic Conference on Industrial Problems has reprints available of "Seven Pillars of Industrial Order," an address by Most Rev. Francis J. Haas, Bishop of Grand Rapids, Mich., to the Conference in Portland, Ore., last September (15¢ a copy; lots of 25 or more, 10¢ a copy).

► In response to a request by Gov. Lee E. Emerson, clergymen of all religious faiths in Vermont devoted their sermons on Sunday, Jan. 18 to the commandment "Thou Shalt Not Kill," stressing especially safety on the highways. The idea was suggested to the Governor by E. A. Des Rosiers of Cambridge, Vt. The Governor consulted and obtained the cooperation of Catholic, Jewish and Protestant religious leaders. C. K.



## Our new President

Now that the solemn ceremonies and gala festivities of the inauguration have passed (see p. 469), President Eisenhower must shoulder the crushing burdens of his office. Public confidence in him and his Administration is at a high pitch. He has surrounded himself with assistants of proven ability. Moreover, they had the advantage of strenuously working for many weeks to acquaint themselves with the problems into which they have now plunged. They apparently enjoyed the full cooperation of the outgoing Truman Administration in this "filling in" process. The new President and his team have also met together regularly to hammer out preliminary agreement on the big policies they must now shape. This "orderly transfer" has been an inspiring spectacle.

To judge from the President's inaugural address, they seem to have agreed to retain—for the present, at least—the over-all pattern of our foreign policy. Secretary of State Dulles observed that within a year he hoped to be "coming up either with fresh policies or a conviction that existing policies are the best that can be found."

As far as fiscal policies are concerned, the odds seem more in favor of a balanced budget than of substantially reduced taxes in the immediate future. Some Republican leaders in Congress do not see eye to eye with the Administration on this policy, so a compromise may eventuate.

At this stage there is no need to try to dilate upon the major issues which are sure to confront the Eisenhower Administration. What seems fairly certain is that the responsible and intelligent men the President has selected as his assistants will want a period of apprenticeship, so to speak, to learn their new jobs. It is more than a question of each department and agency head mastering what falls within his own jurisdiction. The policies of all the departments and agencies must be harmonized. Besides, Congress shares authority with the Executive in shaping policies. So no "60-day miracles" should be expected.

This Review has incurred criticism for upholding the principle that officials invested with public authority should be supported and, when doubts arise, be given the benefit of the doubt. We shall, of course, continue to uphold this fundamental principle of Christian political philosophy. In a democracy especially, citizens should first try to understand what the problems are and why this or that solution is being proposed before they start criticizing. Reasonable criticism is everyone's right, and sometimes even his duty. Within this framework, we shall continue to try, at least, to "call them as we see them."

Meanwhile we join our prayers with those of many millions that Almighty God, the Ruler of Nations, may deign to inspire and guide our freely elected President, his entire Administration, the Congress and our Federal Judiciary. "Unless the Lord build the house, its builders have labored in vain."

## EDITORIALS

### How to read the Bible

Each year, through National Bible Week, Catholics are reminded of the Church's interest in Bible reading. If more Catholics followed the Church's urging and made themselves familiar with the text of the Holy Scriptures—Old and New Testament alike—we would not only be inspired to greater holiness, we would also find ourselves enormously helped in presenting and explaining our holy religion to those not of the fold. The Bible speaks to all men and all times, in a universally human language, and by that token remains the most popular literature in the world.

One reason, perhaps, why the Scriptures are not more read is that people are at loss *how* to read them. For the Bible is a whole library of books composed over many centuries, in totally different styles and with widely varying purposes. The first and most obvious procedure is to acquaint oneself with the mere externals of the two Testaments. What are the names of the books and how many are they? St. John Chrysostom complained that some people did not even know the number of St. Paul's Epistles. Can you name the historical books, the prophets, the poetic books of the Old Testament? For this the minimum requirement is that you have your own personal Bible. The big family Bible is an honored institution, but a Bible owned in common is seldom actually read.

You could, of course, start in and read the whole Bible straight through, stopping only for the brief footnotes that are provided in all approved Catholic versions. This is a mighty experience, like making a pilgrimage to Jerusalem, but it is apt to be more of a pious adventure than a real introduction to the treasure house of the Scriptures. The other way is to learn to know the Bible gradually, starting with those parts that make the simplest and more evident human and devotional appeal, such as the Four Gospels, the Psalms and the simpler narrative books of the Old Testament. You can then learn to explore: discover those chapters in Isaiah or Ezekiel that the Church dwells on in her liturgy; read the Missal's Gospels and Epistles in their original context; study the Church's origins as told in the Acts of the Apostles. You can treat yourself even to the mysterious imagery of the Apocalypse. By that time you will see the value of a guide, and will purchase for yourself a good commentary and an introduction to the Scriptures. You will want to sample some of the newer translations, such as the Confraternity version, the Westminster or Monsignor Knox's version of the New Testament, as

well as the Knox text of the Psalms. You will be looking for individual booklets to carry in the pocket or bag—the Protestant versions have been more accommodating with these than the Catholic. You will want to do more than just read; you will wish to linger and pray over verses and chapters, to make them part of your daily conference with God. You will be wishing to live the Scriptures, and eager to compare notes and communicate your findings to your friends.

Once you have acquired some knowledge of the separate books of the Bible, you will want to complete your view by seeing them in relation to one another. The Old Testament history, types and prophecies cannot be properly understood unless seen as pointing to the Saviour who is come, and the Saviour's own words are replete with reference to the past. As St. Paul and St. John the Evangelist teach us, all parts of the Scriptures point to the one great truth of the revelation of God's great mercy towards the human race.

As the Word of God thus binds together present, past and future, so it also serves to strengthen the invisible, spiritual bonds of Christ's Mystical Body. Catholics all over the world are now cultivating the study of the Scriptures. The Bible study promoted by the Confraternity of Christian Doctrine in this country is paralleled by the work of similar groups in other lands, who hold in common this language of the Holy Spirit. You can never drink too deep of this font of wisdom and love.

## ***Latin-American rural life***

The 20 independent republics which go by the name of Latin America show differences, often wide ones, in climate, terrain, population and culture. Brazilians, Peruvians and Argentinians resent being lumped together in one homogeneous mass; and, indeed, broad generalizations about Latin America are hazardous.

Perhaps John Foster Dulles was guilty of such a hasty generalization, when he told the Senate Foreign Relations Committee which, on January 15, approved his nomination as Secretary of State, that Latin America could possibly fall to communism, much as China had fallen. Mr. Dulles was pointing out the need to strengthen the West's position in Central and South America, and he did not enlarge on his comment.

But the comparison with China was none the less instructive. China, as we know, was, and is, a predominantly agricultural country. For this reason the Communists, unable to find the industrial proletariat of Marxian prophecy, seized upon the rural proletariat and pushed themselves into the role of champion of the peasant masses. Waving the banner of land reform, they capitalized on the real wretchedness and poverty they found on all sides. If communism does come to some of the Latin American countries, it will almost certainly come under the guise of a popular movement for reform of the landholding system.

In somewhat different words, delegates to the first Latin American Catholic Congress on Rural Life Prob-

lems, at Manizales, Colombia, January 11-18, were saying the same thing as Mr. Dulles.

Speaking of "the profound social change in rural Latin America, which is inevitable," Archbishop Guadencia Ramos of Manaos, Brazil, went on to warn that "reform will go on, with us, without us or against us." "The problem," said the Archbishop, "is one of deplorable physical want and of nutritional, economic, intellectual and spiritual insufficiency of abandoned populations far from the great urban centers."

In Latin America today, at least three-quarters of the 125-million population earn their living from the soil. The majority of these farmers are miserably poor and in many of the republics still subject to a kind of twentieth-century feudalism. By contrast, the holdings of some rich landowners are excessively large. One man in Bolivia, for example, is reported to own 15 million acres of land. Without doubt, Latin America has a vast and vulnerable rural proletariat.

Yet a big difference between China and Latin America stands out. Latin America is 95 per cent Catholic. It is true that superstition and ignorance of religion are widespread among the rural peoples in an area that has 33 per cent of the world's Catholics and only 6 per cent of its priests. Yet even so, the pre-eminent position of the Church and the deep roots of Catholic culture will make Latin America no easy conquest for communism.

Here it is up to the Church to give a strong lead in urging reforms which the moral law of social justice and charity insistently demand. As Bishop Manuel Larrain of Talca, Chile, clearly stated to the delegates at Manizales, there can be no true "Christian order" so long as immense land holdings remain in the hands of a few while vast multitudes are destitute.

The meeting at Manizales seems to have given a real impetus to the rural apostolate, so urgent in Latin America. Much credit should go to the U. S. National Catholic Rural Life Conference and to its executive director, Msgr. L. G. Ligutti, for taking the initiative in this important venture. The experience and techniques together with the sound social philosophy developed by the NCRLC since its foundation in 1923 by Bishop Edwin V. O'Hara of Kansas City, Mo., have been extended to new and vital fields at Manizales.

## ***The Bear attacks the Jews***

Developments behind the Iron Curtain during the past two months indicate that the Kremlin has deeply committed itself to an active campaign of anti-Semitism. Events there reveal a widespread, systematic and vicious drive against the Jews.

Czechoslovakia first experienced the terror. On November 21-27 Rudolf Slansky and thirteen other party leaders were the central figures in one of those dreary theatrical productions which the Reds call a "court trial." Among the charges to which all "confessed," of course, were "Zionism" and "Jewish bourgeois nationalism." No opportunity of underscoring

these themes passed unused. All but three of the fourteen victims were Jewish.

The Prague purge was not allowed to be forgotten. Commentators in other satellite lands were at pains to suggest, along with high praise of the proceedings, that "capitalist Jewry" in their own countries needed attention. In early January the Central Committee of the East German Communist party blasted "agents of Zionism" and called for action to clear the party entirely of Jews. They demanded the heads of Paul Merker, Karl Mueller and other party leaders.

Moscow, which has not had a big trial since the spectacular purge of 1935-38, took the spotlight on January 13 with the announcement that nine prominent Russian doctors had confessed to medical murder of Soviet national hero Andrei Zhdanov and to a plot to dispose in due time of numerous other key military and Government figures.

The doctors were accused of working for American and British intelligence agents through the Joint American Jewish Distribution Committee. ("Joint" is a relief organization which has spent millions since the war to assist aged and economically helpless Jews in Europe.) Six of the doctors are Jewish. The "trial" has not yet been staged but doubtless the script has been prepared and the play is in rehearsal.

The announcement of the doctors' alleged plot was followed closely by the arrest in East Germany of Foreign Minister Georg Dertinger, his top deputy Max Keilson, Mrs. Keilson and others. They are being held with Karl Hamann, Paul Merker and Kurt Mueller on the usual complex charges. Widespread police raids on the offices and homes of Jews throughout East Germany are still taking place. Although Dertinger, Hamann and Mueller are not Jews, the arrested "spies" are linked with "Joint" in the accusations.

Hungary, where the top party personnel are Jews, arrested Lajos Stoeckler, acknowledged leader of the country's non-Communist Jews. The move followed condemnation of Zionism and "Joint" by the Party's official newspaper, *Zsabad Nep*.

An anti-Semitic campaign had apparently been smoldering for several years. It is not clear just what fanned it into flame. But although the propaganda is directed at "Jewry" and "Zionism," many of the victims are not Jews. It is being widely inferred that anti-Semitism is not intended as an end but as a handy means of achieving some other and less obvious Kremlin objective. The drive is a mere instrument of policy, as it was for Hitler.

Whatever their meaning to Moscow, the new Red purges will rightly arouse the anger and detestation of the whole free world, as did Hitler's pogroms. And they may in some degree cast light upon the ruthlessness, the hypocrisy, the cruel cynicism of atheistic communism. When Bolshevism was in its birthpangs, the promise of cultural freedom for all national groups rallied some Jews, long the victims of Czarist persecution, to embrace the cause. Thus, one more fair promise of the Reds is wiped out in blood.

## PPF objects

On January 14 the Planned Parenthood Committee of Mothers' Health Centers, affiliates of the Planned Parenthood Federation, divulged how they came to be denied membership in the Welfare and Health Council of New York City. This is a central coordinating and planning organization of 370 public and private welfare and health agencies. The complainants accused Catholic Charities of New York and Brooklyn of having been responsible for their exclusion, which they ascribed to a "wholly undemocratic and unwarranted procedure." The council, they said, had yielded to "the intimidation of a minority" of its members.

The facts in this case are clear. Last March the Health Council of Greater New York merged with the Welfare Council. The members of the former not already members of the Greater New York Fund were instructed to reapply for membership in the new council. In December, the board of the Welfare and Health Council voted 11-4 to deny the application of the Planned Parenthood groups. The reason given was that, although a majority of the board approved the birth-control group,

a substantial minority . . . representing a large segment of the membership . . . are opposed in principle to a substantial part of the program and policies of Planned Parenthood organizations and are resolved to cancel their memberships in the event a Planned Parenthood organization be admitted . . .

In other words, the board had to make a difficult choice. After full discussion it freely made its choice by a 11-4 vote—in favor of Catholic Charities. To say that the "procedure" followed was "undemocratic" is to mutilate the meaning of words. In truth, Planned Parenthood resented a decision democratically reached. That is their privilege.

The real question concerns, not the procedure, but the substantive decision of Catholic Charities. In its excellent public statement of January 14, New York Catholic Charities, through its director, Msgr. James J. Lynch, recalled that the Catholic Church "has always recognized and taught that artificial birth control seriously violates the natural law of morality." After careful consideration of all the circumstances, NYCC decided that it would "not be justified in cooperating with Planned Parenthood as a member" of the new council. The underlying reason for this decision is the moral principle that, so far as possible and with due allowance for the importance of avoiding even greater evil, men must avoid so much as seeming cooperation with what they believe to be essentially immoral.

If a notoriously anti-Semitic, anti-Negro or subversive group were involved, most people would readily agree to the application of this principle. In this case, as far as Catholics are concerned, it is the PPF which is suggesting an immoral program. The decision not to cooperate with them should be equally understandable. Head-on conflicts over basic principles are unfortunate. But in a free society they are inevitable.



# States vs. nation on tidelands oil

**J. Richard Toren**

**F**AVORABLE ACTION is expected early in the 83rd Congress on a "tidelands oil" bill giving to the coastal and Great Lakes States clear title to offshore areas (and the oil under them). On January 9, Sen. Spessard L. Holland (D., Fla.), for himself and thirty-nine other Senators, introduced a bill to that effect. It would give the States concerned rights over undersea lands up to the three-mile limit. Florida and Texas, however, would be granted ten and a half miles, since their constitutions, at the time of their admission to the Union, set their Gulf of Mexico boundaries at that distance.

Similar legislation was passed by Congress in 1946 and 1952, but on both occasions was vetoed by President Truman. The new bill should encounter no such roadblock, because President Eisenhower is committed to approving it. In fact, Mr. Eisenhower's election victory in Texas has been attributed largely to his "States' rights" stand on the tidelands issue—a stand that won him the support of top Democratic leaders there. Adlai Stevenson, on the other hand, spoke out against State ownership.

Passage of the bill will end an impasse that has existed since 1947. Under three U. S. Supreme Court decisions, the States have been ruled off the disputed lands, and money collected from oil produced there has been impounded for the Federal Government. While Congress was unable to muster enough strength to pass the bill over the President's vetoes, Administration forces were unable to push through legislation authorizing the Federal Government to proceed with the job of managing and developing the lands.

The roots of the tidelands controversy are imbedded deep in our history, but it was in 1947 that the Supreme Court first spoke clearly on the issues. Until then, tidelands had been in the *de facto* possession of the various States. In that year the court, with two justices dissenting, decided in the case of *United States v. California* that "national interests, responsibilities and therefore national rights are paramount in waters lying to the seaward in the three-mile belt." The California decision was affirmed three years later in *United States v. Louisiana* and *United States v. Texas*. In the latter case, however, the decision was only four to three, with Justices Robert Jackson and Tom Clark abstaining because each had been involved in the litigation earlier while he was Attorney General.

On at least fifty-two previous occasions since 1800, the high court had decided issues involving "tidelands." But with only a few exceptions, the land in controversy was truly "tidelands"—the land between

Mr. Toren, a resident of Charleston, W. Va., is a United Press staff writer who is taking up free-lance writing. Here he offers a review of the long dispute between certain coastal States and the Federal Government over a fabulously rich prize—ownership of the vast oil reserves under the sea bottom off our shores, reserves estimated at many billions of dollars in value.

high- and low-water marks along the coastal boundaries of States. Through a curious error, but one that has been more or less ratified by usage, the same term came to be applied generally to lands three miles seaward from the low-water mark.

The question of ownership of the submerged marginal lands did not assume importance until oil was discovered under them early in the twentieth century. By 1921, California had passed a law which authorized the leasing of submerged ocean beds to oil prospectors. And as late as 1933, Harold Ickes, then Secretary of the Interior, wrote in response to an inquiry by an applicant for a Federal lease in submerged lands bordering part of the Federal domain:

With regard to grants of the Government for lands bordering on tidewaters, it has been distinctly settled that they only extend to the high-water mark, and that the title to the shore and lands under water in front of lands so granted enures to the State within which they are situated, if a State has been organized and established there. The foregoing is a statement of the settled law, and therefore no rights can be granted to you under the Leasing Act of February 25, 1920, or under any other public-land law.

But Mr. Ickes changed his mind, and two years later a request was made of the Attorney General to file suit against California in an effort to determine whether the Federal Government could acquire the petroleum resources off the California coast. In 1937, and again in 1939, resolutions were introduced in Congress seeking to authorize and instruct the Attorney General to file such suits. No action was taken on the resolutions. Then, in October, 1945, the California case was filed in the U. S. Supreme Court. A decision by the court was pending when the first of the so-called "quitclaim" bills was passed by Congress, and President Truman gave that as his reason for vetoing the bill.

The battle was fought again in the 82nd Congress and the "States' righters" won. The bill was passed 247-89 in the House on May 15, 1952, and by a voice vote in the Senate the next day. However, the Senate vote on the measure in its original form was only 50 to 35, which presaged the fact that the upper chamber would not override the President's inevitable veto. A few days before sending his veto message to Capitol Hill, Mr. Truman told a meeting of Americans for Democratic Action that "this bill is just what the oil lobby wants. They want to turn that vast treasure over to a handful of States, where the powerful private oil interests hope to exploit it to suit themselves. Talk about corruption. Talk about stealing from the people.

This would be robbery in broad daylight—and on a national scale.” The veto was upheld in the Senate.

The long dispute over the tidelands is fully justified by a Geological Survey estimate that oil underlying the marginal seas is worth \$40 billion at present prices. It is a mistake, however, to think that such an amount would quickly accrue to either the Federal or the State governments. Not only would the recovery of oil be spread over a period of perhaps 20 to 40 years, but the governments could not collect royalties of more than 30 to 40 per cent without making investment by private leaseholders prohibitive. Royalty payments usually are considerably lower. In 1947, for example, California, which has a fairly high royalty, was collecting 24.91 per cent, while the Federal Government assessed royalties averaging only 11 per cent on such lands as were already under its management. In recent years California has averaged only \$10 million a year in rentals and royalties from its tidelands.

Two basic questions are involved in the tidelands dispute: 1) who, in the legal sense, “owns” the disputed land and 2) is legal title sufficient to determine who should exercise “dominion” over it? In the controlling case, *U. S. v. California*, the Supreme Court side-stepped the first issue and resolved the second in favor of the Federal Government.

The question of ownership hinges on whether the thirteen original colonies ever acquired title to the marginal lands, since all other States entered the Union on an equal basis with them (*Coyle v. Oklahoma* [1911]). In *U. S. v. California* the majority of the court found only that the colonies did not “separately acquire ownership of the three-mile belt or the soil under it, even if they did acquire elements of the sovereignty of the English Crown by their revolution against it.” The court said the three-mile belt was established by the Federal Government under treaty-making powers. But it specifically refused to say that the Federal Government had thus acquired proprietary rights. The Attorney General had asked the court for a decree to the effect that “the United States is possessed of paramount rights of proprietorship in, and full dominion and power over” the marginal belt. The court ruled that the Federal Government “has paramount rights in and power over” the tidelands, and therefore “full dominion over the resources of the soil under that water area.”

Speaking for the majority on the second point, Justice Hugo Black wrote:

The crucial question on the merits is not merely who owns the bare legal title to the lands under the marginal seas. The United States here asserts rights in two capacities transcending those of a mere property owner. In one capacity it asserts the right and responsibility to exercise whatever power or dominion are necessary to protect the country against dangers to the security and tranquility of its people incident to the fact that the United States is located immediately adjacent to

the ocean. The Government also appears in its capacity as a member of the family of nations. It asserts that the proper exercise of these constitutional responsibilities requires that it have power, unencumbered by State commitments, always to determine what agreements will be made concerning the control and use of marginal sea and the land under it.

The court also held that in matters of such national importance the States could not acquire ownership through “squatter’s rights” or long-recognized custom and usage, nor could the Federal Government surrender its rights through the mistaken conduct of its agents (such as Mr. Ickes). And it said that earlier rulings had applied to “tidelands” in the strict sense—the land between high- and low-water mark, or inland waters.

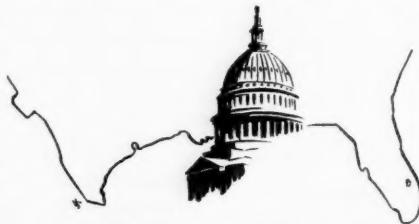
In the Louisiana opinion, Justice William Douglas expanded on that reasoning. “Although *dominium* (ownership or proprietary rights) and *imperium* (governmental powers of regulation and control) are normally separable and separate, this is an instance where property interests are so subordinate as to follow sovereignty,” he said. Still other channels of thought were opened in *U. S. v. Texas*. While the court had said that none of the other States ever acquired title to the offshore lands, there was no

denying the fact that Texas was possessed of them during her existence as an independent nation between 1836 and 1845. When she entered the Union in 1845, Texas, in return for assuming payment of her own national debt, was specifically allowed to keep possession of “all public lands” except military posts, navy yards and other lands needed for “defense.” The court overruled the Texas claims on the double grounds that tidelands are necessary for national defense and that Texas entered the Union on an “equal footing” with other States. This reasoning brought from Justice Frankfurter, who dissented, the following statement concerning “the historically very different situation of Texas”:

As was made clear in the [dissenting] opinion of Mr. Justice Reed, the submerged lands in controversy were part of the domain of Texas when she was on her own. The court now decides that when Texas entered the Union she lost what she had and the United States acquired it. How that shift came to pass remains for me a puzzle.

Justice Reed, in *U. S. v. California*, had spoken in his dissent on the basic questions involved in the dispute:

The original States were sovereignties in their own right, possessed of so much land underneath the adjacent seas as was generally recognized as to be under their jurisdiction. The scope of their jurisdiction and the boundaries of their lands were coterminous. Any part of that territory which had not passed from their ownership by existing valid grants were and remained public lands of the respective States. The authorities cited in the court’s opinion lead me to the conclusion that the



original States owned the lands under the seas to the three-mile limit.

Something like the three-mile territorial limit was in effect from the earliest years of the republic. In 1793, for instance, the then Secretary of State, Thomas Jefferson, wrote that the territorial protection of the United States should extend three geographical miles seaward. "This distance can admit of no opposition, as it has been recognized by treaties with some of the Powers with whom we are connected in commerce and navigation, and is as little, or less, than is claimed by any of them on their own coasts." Proponents of State ownership maintain that the three-mile limit was recognized when the colonies rebelled in 1775 and individually acquired whatever sovereignty had inhered in the English Crown. They also point to the fact that when Oregon was admitted to the Union in 1859, on an equal footing with already existing States, its boundaries were specified by Congress as extending "one marine league" (about three miles) into the Pacific Ocean.

Justice Black brought forth cries of great anguish from "States'-righters" when in the California case he brushed aside "bare legal title" and "mere property owner" in justifying the Government's "paramount rights" in the name of national defense. Under this dictum, they claimed, no property is safe from Federal expropriation. Justice Frankfurter noted in his dissent that the fact that tidelands oil deposits may be used for national defense or become the subject of an "international dispute" is "no more relevant than is the existence of uranium deposits, wherever they may be, in determining questions of trespass on the land of which they form a part."

Justice Frankfurter's reasoning, which has become the basis of congressional attempts to legislate on the tidelands, ran like this: Of course the Federal Government has "national sovereignty," but it hardly takes a Supreme Court decision to establish that. The United States, under the commerce clause in the Constitution, has dominion, or "ruling rights," over all navigable waterways, but it does not therefore own them. It has paramount rights over commerce, treaty-making, war and international disputes, "but rights of ownership are here asserted—and rights of ownership are something else." Federal ownership "has not been remotely established except by sliding from absence of ownership by California to ownership by the United States." Assuming that neither party "owns" the tidelands, the disposition of the area becomes a matter of policy for Congress to decide.

President Truman did not wait for a congressional decision. As one of the last acts of his Administration, he issued on January 16 an executive order making all the oil and gas resources of the continental shelf around the United States and Alaska a petroleum reserve of the U. S. Navy. This he regarded as "an important step in the interest of the national defense." For his authority, he invoked the "inherent powers" of the President. (For editorial comment on Mr. Truman's action, see p. 470 of this issue.)

Meantime Sen. Lister Hill (D., Ala.) introduced a bill which he had urged in the last Congress. This would keep the offshore oil deposits in the hands of the Federal Government. The Federal share of the revenues from the oil would be used for national defense during the present emergency, and later be used to set up a fund for distribution among the States in aid of education.

Given the strength of the "States' righters" in Congress and President Eisenhower's pre-election commitment, the legal fight should be settled by this Congress in favor of the States. The clouds of controversy on the subject will not, however, be so readily dissipated.

## *Neighborhood decay: its causes and cure (I)*

*James C. Downs Jr.*

IN CHICAGO, as well as in other American cities, homeowners and civic-minded people in general are constantly facing a baffling problem. One year, their neighborhood is a good one. Next year, or the year after, it may assume the aspect of a slum district.

The problem of the declining neighborhood is an American phenomenon which has grown out of certain factors peculiar to the political, social and economic development of our country. There appear to have been four major reasons why cities in the United States are faced with this phenomenon:

1. The fantastic rate of growth of our urban areas in a new civilization, based in the first instance on mass migration from foreign lands.
2. The steady and dramatic rise in our national living standard.
3. A complete revolution in the process of social selectivity and mass migration.
4. A sharp shift in the trends of the economics of housing in the last several years.

I should like, by way of preface, to discuss the impact of each of these factors on the problem we face today.

First, the rapidly growing population of Chicago, as well as of other typical American cities, could only have been accommodated in one of two ways: either by territorial expansion, spreading the population over a wider area; or by increasing the density of occupancy through crowding more families into areas already occupied. Both mean a higher intensity of occupancy of land and buildings, in consequence of horizontal or vertical expansion.

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Second, the dramatic rise in our living standards created a tradition in American life under which we developed a peculiar appetite for anything *new* and a concomitant antipathy toward anything *old*. This tradition embraced every facet of our lives—from neighborhoods to automobiles—with the public typically viewing anything old as less valuable than anything new.

The third reason why we face declining neighborhoods today has grown out of the revolution in our urban social selectivity. This has been particularly significant from the point of view of the Church in the history and evolution of its parishes.

In the early history of Chicago, as in other American cities, our neighborhood populations were stratified largely on the basis of national origin. As people migrated from Europe, they took up residence in their new homeland in neighborhoods principally peopled by earlier arrivals among their countrymen. The Irish came to Irish neighborhoods in the city; the Germans came to German neighborhoods, and so on. The foreign-language groups especially found it a real advantage to take up their original residence in America among their fellow-countrymen. It was easier for a person who spoke a foreign language to settle in a neighborhood wherein this language was generally spoken along with English. These immigrants could thus be most easily integrated into their new life by learning the ways of America while still, so to speak, having a foot in the land from which they came.

Over the years, however, we have, by and large, discarded national origin as the basis of our social selectivity and as the foundation of the social organization of our neighborhoods. Instead we have gradually substituted economic status. Thus, instead of living in an area because he is Polish or Italian in ancestry, the typical urban citizen now lives where he lives because of the level of his income. Five-thousand-dollar-a-year people live in one community; ten-thousand-dollar-a-year people live in another community; fifteen-thousand-dollar-a-year people live in still different communities. This revolution in social selectivity, of course, brought a dramatic change not only in the structure of cities themselves but in whole metropolitan areas.

The vacuum which has always been left by people of rapidly expanding living standards who have moved away from old neighborhoods in our cities has traditionally been filled by the latest arrivals. These arrivals came in waves of national origin, until the period of mass migration from European lands was stopped. More recently, there has begun a new migration from within the United States—the migration of the American Negro.

The unique position of the Negro in the process of social selectivity deserves special comment. At the outset, Negroes who came to our northern cities were con-

finned to ghettos by restrictive covenants placed on land to keep the Negro from overstepping certain boundaries. Now the Negro faces one problem which other immigrants to this country have not had to face. For while an immigrant from Europe can transcend his national origin by reason of his social, cultural and economic status, the Negro is denied that opportunity. He has not been able to integrate himself into society as he might wish to. It has been said that one prominent Negro in Chicago, who has tried to select his place of residence on the basis of his cultural and economic status, is presently spending some \$10,000 a year in order to protect himself and his family from the violence to which his choice of residence has exposed him.

While the original stratification of Negroes continues, it has changed its character. In the year 1948 the U. S. Supreme Court ruled out all restrictive covenants based on race, creed or national origin. As a result, the Negro, while still unable to become integrated into our society on the basis of his economic or cultural level, has been able to widen his areas of occupancy. When the Supreme Court ruling was first handed down, the scarcity of all housing in most American cities prevented rapid territorial expansion. Newly won legal rights were denied full expression by market conditions. However, as the housing shortage eased, Negroes in our cities have rapidly expanded the territories in which they are housed.

Generally speaking, the Negro now moves into property on the periphery of the territories which he previously occupied. In Chicago the rate of Negro occupancy is expanding territorially by about one square block every ten days. That expansion is almost entirely into areas adjacent to those areas previously occupied. This type of expansion usually goes on without violence. It is only when so-called "hedge-hopping" takes place (as in Cicero, Ill.), and Negroes are introduced for the first time into a new community, that violence results.

The rapidity and extent of this current change is really fantastic. To those who are not familiar with it, there are implications that we ought to consider. Ideally there should be no desire on the part of the people of Chicago or other cities to confine any element of the population to certain areas. In fact, however, this containment exists. Certain of its aspects are disturbing from the point of view of the general welfare of our American society.

For example: if Negroes continue to expand at their present rate, they will change their position in our local political hierarchies from that of a minority group to that of a power bloc. If in Chicago, for example, ten aldermen (there are fifty aldermen in Chicago's City Council) are selected to represent solidly Negro wards, we will have a power-bloc situation



which will be good for neither the Negroes nor the balance of the community. The implications of a solidly Negro area surrounding the downtown area of Chicago are wrong both for the white and for the Negro.

A common characteristic of most immigrants to Chicago, as well as to other cities, has been the fact that on arrival they were poor. The average person who came here with a great hope and faith in this country arrived here almost completely without funds. My two grandfathers who emigrated from European countries came without a quarter in their pockets. They took up residence in neighborhoods which had been abandoned by people of higher living standards. In order that the buildings in which they resided could be profitably occupied, the density of occupancy was raised.

When the relative poverty of the new arrivals became even greater, and the pressure of housing demanded higher levels of income, this density of occupancy was further increased. As a result, these areas became slums. For blight is not a matter of age of buildings. In Boston, along Beacon Street, there are houses which are two hundred years old and yet sell for from five to six times as much as they originally cost. Even today they are considered to be among the finest residences in the city.

Essentially, blight results from the overcrowding of people. People forced to live in a building originally designed for six families and converted to house thirty-six families become dispirited. They lose their qualities of fastidiousness. They lose interest in the way the property is maintained, since no one feels responsibility for its maintenance. The probability is that such a building is owned by a landlord who converted it as a form of economic exploitation. Such owners are not really interested in either human comfort or human dignity.

A real-estate company recently valued two buildings on the west side of Chicago. They were identical three-apartment buildings. One of them was in a white area. It contained three six-room apartments which were rented, under rent control, at \$35 a month—or at a total for the building of \$105 a month. Four blocks away from that particular building was an identical building recently occupied for the first time by Negroes. The landlord who bought this latter building put a door on each of the room openings and installed a so-called Hollywood bed in each of the suites thus made so that they could be termed "furnished apartments." The income from this converted property was a thousand dollars a month instead of the \$105 a month received from an identical building only a few blocks away.

Now there is no point in being naive about such things. Whereas I have no knowledge of a single instance in which anybody has paid anything to accomplish an illegal occupancy for quarters of this type, it is at least conceivable—when you appreciate that a thousand dollars a month can come out of the creation

of such abjectly unsatisfactory conditions for people—that two hundred dollars a month would be a small amount for an owner to pay as protection for an illegal conversion.

(To be continued)

## U. S. Catholics honor the Bible

John E. Kelly

THE SEVEN DAYS (February 1-7) beginning with Septuagesima Sunday mark the second annual U. S. Catholic Bible Week. Actually, two Bible Weeks were held in 1952: Septuagesima Week and Gutenberg Bible Week (September 28-October 5) celebrating the 500th anniversary of the Gutenberg Bible, the first printed book. It may be interesting to present a sort of round-up of the various ways in which U. S. Catholics during these two weeks showed that the Bible plays a vital part in their religious life.

In September, 1952 two new American translations of the Bible were published: the Revised Standard (Protestant); and the first eight books of the Old Testament, a Confraternity of Christian Doctrine edition. The Catholic edition is the work of U. S. biblical scholars under the sponsorship of the Episcopal Committee of the CCD, undertaken with the approval of the American hierarchy.

Any number of Bible "firsts" were achieved in 1952. Pope Pius XII wrote a letter blessing the U. S. observance. For the Gutenberg Week, 56 dioceses appointed clerical and lay chairmen to stimulate and coordinate local efforts. On September 30, feast of St. Jerome, the U. S. Post Office issued a commemorative Gutenberg stamp—to the acute dismay of Church and State separationists.

Scores of bishops wrote pastoral letters, the general tenor of which was typified by that of Samuel Cardinal Stritch of Chicago. His Eminence designated Sunday, September 28

as a day for every Catholic in the archdiocese to receive Holy Communion by way of thanksgiving to Almighty God for having given us divine revelation and having given us the Church of Christ to interpret infallibly the true meaning of divine revelation.

A nice distinction was made by Bishop Charles D. White of Spokane:

I would not have you regard either the complete Bible or the New Testament as merely family vol-

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umes, any more than I would advocate a family prayer book or family rosary beads. Each member of the family should have his own.

Solemn pontifical Masses were offered in the dioceses of Altoona, Cincinnati, Columbus, Covington, Harrisburg and Philadelphia. Bishops appeared at civic rallies in Kansas City (Mo.), Oklahoma City, Pueblo and San Antonio.

On the school level, the Bible, at least for a week, had a place of honor in both curricular and extracurricular activities. Thousands of assemblies featured "spell-downs," pantomimes and playlets. The *Catholic Boy*, *Catholic School Journal*, *Topix*, the *Messengers* and *Treasure Chest* supplied teachers with "how to do" material.

Typical of community participation was that of the Sisters of Charity of Leavenworth, who produced two original plays to be presented in 53 grade schools, 11 high schools and 14 schools of nursing in California, Colorado, Illinois, Kansas, Missouri, Montana, Nebraska, New Mexico, Oklahoma and Wyoming. The Mission Helpers of the Sacred Heart, experts in the catechetics field, prepared 8 lessons on the Bible for the more than 3.5 million Catholic pupils in public elementary schools. Public high-school students in Hartford and San Francisco had a 4-week course on the Scriptures.

Formal convocations were held at the colleges of Our Lady of the Lake in San Antonio and St. Theresa in Winona and at St. Mary's Theological Seminary in Baltimore. Notre Dame Seminary in New Orleans, Mt. Angel Abbey in Oregon and San Francisco College for Women invited the general public to Bible lectures and exhibits. St. Bernard's Seminary, Rochester, N. Y., and St. Bonaventure University, Olean, N. Y., loaned their Bible treasures to churches and stores. Eminent priest-scholars of the Catholic Biblical Association shared their learning with the laity in sermons, lectures, radio and TV appearances.

Thousands of parish societies and fraternal groups sponsored lectures, panels and quizzes during each of the Bible Weeks held in 1952. Twenty dioceses reported 76,664 adults registered in 7,561 discussion clubs as a carry-over of the Gutenberg Week. Springfield (Ill.) led the list with 19,542 men and women in 2,000 clubs. The National Council of Catholic Women promoted observances in Springfield, Spokane and Toledo.

More than 1,000 radio and TV broadcasts were carried in the Gutenberg Week. The transcribed Sacred Heart Program in St. Louis accounted for 600 of these. Columbus, Providence, Washington, D. C., and Wilmington came up with multiple TV shows. The Altoona diocese sponsored 18 separate radio programs;

Boston, 16 radio and 4 TV; Kansas City (Mo.), 7 radio and 2 TV; Philadelphia, 14 and 4; Pittsburgh, 16 and 2. Providence offered spot announcements to every radio and TV station in Rhode Island.

Coverage by the diocesan press was outstanding. For the calendar year 1952 the Bible story received more linear coverage than any other item, excepting perhaps the "troubles" in Korea. Full-page Bible advertisements from Gimbel Brothers and Wanamaker stores appeared in the Philadelphia *Catholic Standard and Times*. Our *Sunday Visitor* devoted the entire issue of September 28 to the Bible and distributed more than 90,000 extra copies that week, sending its Bible message into more than 900,000 homes. Other standouts were the *Catholic Action of the South* chain, the Detroit *Michigan Catholic*, the Indianapolis *Catholic and Record*, the Louisville *Record* and the Sacramento *Superior California Herald*.

Curiously, most Catholic periodicals of higher circulation let themselves be scooped on Gutenberg Week—curiously, since the Gutenberg Bible was in a very literal sense the beginning of the Catholic press. But *AMERICA*, *Columbia*, *Extension*, *Holly Name Journal*, *Information* and *St. Joseph Magazine* gave adequate coverage.

On both national and local levels, the secular press coverage was admirable. *Collier's* and *Life* recognized the timeliness of the centenary and its tie-in with Catholic and Protestant translations.

Arresting window displays appeared in thousands of department and drug stores, banks and utilities companies. In many instances non-Catholic collectors loaned their Gutenberg Bibles and fragments. An elaborate six-window display by the Diocesan Guild Studio in Scranton helped sell more than 1,000 Bibles. In Harrisburg, diocesan chairmen drew up a master plan for window displays in 20 cities and towns; mannequins usually draped in Paris or New York gowns were modestly but tellingly robed in Old Testament and medieval garb. Traffic was stopped repeatedly before a Main St. store window in Springfield, Mass., as members of the Call Board Theatre group dramatized the operation of the Gutenberg print shop—complete to distribution to spectators of a facsimile Gutenberg leaf "just off the press."

Chained Bibles appeared in the vestibule of Immaculate Conception Church in Hendersonville, N. C., and at Dunbarton College in Washington, D. C. (in the latter instance alongside a chained telephone directory), indicating that the pre-Gutenberg Church endeavored to keep the Good Book *for*, not *from*, the people. A twentieth-century equivalent was noted in Washington when the Library of Congress copy of the Gutenberg Bible was transported to a local television station by armed guards in an armored truck with





police motorcycle escort. Two Pinkerton guards were discreetly in evidence when Harvard University's copy was exhibited in a roped-off, glass-encased area in the main ballroom of Boston's Hotel Bradford.

Gov. Dennis J. Roberts of Rhode Island and Mayors de Lesseps Morrisson of New Orleans and E. L. Chaney of New Iberia, La., officially proclaimed September 28-October 5 as Catholic Bible Week. Deep in the "Bible belt," the North Carolina Catholic Laymen's Association presented the mayor of Wilmington with a Catholic Bible as his co-religionists handed him the new Protestant translation. A housewife in Brusly, La. (pop. 493), requested copies of a poster saying "The Bible is a Catholic Book"—"so that I can put them in the grocery window as evidence that Catholics may read the Bible. My neighbors don't believe me. Maybe they will believe your poster."

In summary, Catholic efforts in 1952 let the U. S. citizenry know that the Bible is a Catholic book and that the Church, which in past ages preserved the Bible, gave it to the world and lost whole peoples

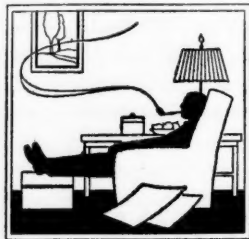
rather than compromise on its teachings, still honors and cherishes it.

Cooperation of clergy and laity in 1953 and future Catholic Bible Weeks, together with individual and group study of the Bible every week of the year, will do more for faith and morals in our country than all the other 400 "National Weeks" put together. As H. I. Phillips, syndicated columnist of the New York *World-Telegram and Sun*, wrote during the Gutenberg Week:

The Bible, it seems to us, needs less changing than anything on earth. It's the readers who require alterations. People need revising. They are harder to understand than the Good Book ever was. If somebody can revise the American living room so it will hold the Family Bible in the former place of prominence and "revise" the furniture so a man will feel as comfortable reading it in a group as he does watching video, UN may be able to pack up and quit work very soon.

Unquestionably, love of the Bible and a closer acquaintance with it would be a potent factor in the moral "revision" our times need.

## FEATURE "X"



*Mr. McNeil, public-affairs officer of the U. S. Foreign Service in Luzon, P. I., gives some useful hints on qualifying for certain branches of the Service. He thinks Catholic collegians should be interested.*

IN AN ARTICLE, "Education for Foreign Service," by Dr. Urban H. Fleege (AM. 4/19/52), Catholic institutions were urged to awaken to the present needs of the Foreign Service of the U. S. Department of State and to direct the efforts of college and university administrators into drawing up a program to help fill these needs.

There is an ever increasing need for able, well-educated men and women in the Foreign Service. The significant role the United States has assumed in international relations since the war, and the prospect of this role becoming more important in the future, create a demand for Foreign Service personnel. For this reason Dr. Fleege's article was very timely.

Without being too academic, it might be of some value to expand and illustrate the specific needs of the Service with particular emphasis on that phase of its work with which the writer is most familiar—the information and education program.

Within the Foreign Service there are, roughly, three groups of personnel. The top echelons are filled with career diplomats who handle all matters of policy

relations between the United States and the host countries or areas of our diplomatic missions. Supporting this group are the Foreign Service officers who have qualified by taking Government examinations. Schools such as the Fletcher School in Boston or Georgetown University in Washington, to mention just two, have special courses to prepare candidates for the Foreign Service entrance examination. Most of the Foreign Service officer group today, however, are simply college graduates with the suitable physical and mental aptitudes. This group is the backbone of the Service, and works in all fields of international relations. Its members specialize in economic, political or cultural fields after completing their probationary period as Foreign Service officers.

Since the war there has developed a need for two types of specialists to carry out the international program of the United States. Specialists are needed to implement the economic-recovery program undertaken by the United States. Specialists are also needed to staff and execute the information program designed to do the very important job of telling America's story to the whole world.

In the work of the Economic Cooperation Administration (ECA), the Mutual Security Administration (MSA) and the Point Four programs, as was mentioned by Dr. Fleege, engineers, public-health specialists, fertilizer experts, farm administrators, road builders, teachers and economists were needed to help recipient countries develop the particular programs they required.

Many of the men known to the writer who are attached to the MSA program in Manila have had long years of experience in their particular fields and have come into the program, in a number of cases, at an appreciable sacrifice of salary and potential advancement. Said one of these men: "It may sound corny, but I figure this kind of work will help win

the peace. And I'd much rather volunteer for this job than be drafted again for another war."

The chief of the MSA mission in the Philippines, Dr. Roland Renne, is on leave from the University of Montana, of which he is president. His experience in problems of agricultural development and training is used to assist the agricultural growth and economic development of the Philippines. In general, teachers have been particularly welcomed into the Foreign Service if their specialties meet its needs.

Just as the Foreign Service seeks men with experience for carrying out its economic programs, it wants them also for the information service. So great were these needs that at the beginning of 1951 the Department of State advertised in the *New York Times* for information specialists. Sought after at that time were writers, editors, movie cameramen, publicists, visual-aid men, photographers, newspapermen, radio producers and magazine-production men.

In order to be specific and, so we hope, more helpful, let us cite several examples of information specialists who got into the program. Take Howard Needham of San Francisco. For almost nineteen years he had been a newspaper reporter for various West Coast papers. With that experience to offer, his application was snapped up. Milton Leavitt, public-affairs officer at Legaspi City, P. I., in taking his master's degree, specialized in the evaluation of public opinion, a very necessary phase of information work. One of the first public-affairs officers in the Philippines, Cliff Forster, while finishing his work for a degree at Stanford

University, had made a comprehensive study of the Communist threat to Southeast Asia.

A very capable young lady, Shirley Smith, who had finished a journalism course in college, attempted to get into the information program while traveling abroad with her mother. She was unsuccessful in her application in London because she had no skill or experience that set her aside from other journalism students. Deciding to try a new tack, she enrolled in the University of London and took a course in Swahili, the native dialect of Western Africa. After her year's training in this unusual language, she was immediately accepted because she had something to offer the Foreign Service.

It is not necessary, therefore, to have years of background work in order to be useful in the information program of the Department of State. It is necessary to have some particularly useful academic or actual experience that can immediately be applied.

Catholic colleges and universities should study the needs of the Service a little more closely. Those who advise graduates on how to get into the specialists' program of the Foreign Service should instruct them to prepare themselves by getting experience, even at a low salary, in those fields from which the prerequisite background can be gained. With the Foreign Service, as with almost any sensible employer, the important question is not "Where did you go to school?" or "Whom do you know in Washington?" but "What have you to offer that will help this organization?"

THOMAS J. McNEIL

## The new street

*Alma Roberts Giordan*

There are things to be said for and against a new street. Some people don't like the rawness, the sharpness, the coltishness of its lines. Others are all in favor of its fresh outlook, its courage, its brazen newness. It's only a matter of opinion which side you take in the issue.

I happen to see both sides—a knack which isn't all it's cracked up to be. Possessing it, one has difficulty in deciding, one is apt to be knocked about, one can never be sure he's right even if he's diplomatic. Still, since we live on one of these new streets, I'm inclined to lean to the *for* side of the question. Not until we moved though—before that I was as prejudiced as anyone else on the *against* side as we drove along on a Sunday afternoon, looking at places and sections both old and new.

There was something rather frightening about the very new streets. They were too neatly cut up, too obviously parceled, too planned. They went with developments, street lights and sewers, they ran all one way in a stringent line that left no allowance for

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meandering. They were just so wide and the hills were sliced off or coldly gone around. They crossed and criss-crossed at intervals predetermined, they were the letter indeed, but hardly the spirit of the law. And they were held in by curbs on either side. No, I could see that only as too extreme.

One couldn't condemn them outright, however. People had to live, to build new homes; the country had to grow, roots had to be set to spread and give shade to coming generations. If they had no history, they were out to make it; if they had no dignity, it

*Mrs. Giordan, a Connecticut housewife and free-lance writer has contributed to AMERICA's poetry columns.*

could be acquired. Mellowness is not a thing that comes overnight, and the trouble with mellowness is that often it reclines on obsolete things, such as towers and gables and other architectural nightmares. It can be as impractical as a flying buttress on a New England library or as ugly as a drawbridge on a Quaker meeting house. Age in itself is not necessarily beautiful, nor does it guarantee respect. These are practical times we live in, and we are impatient with artifice. The demand is "Move on or move over," and we progress accordingly.

There must be some compromise, however, between the brash very-new and the outmoded very-old, and at length we found it. I have great admiration for a man who can look on a wide expanse of hillside and visualize homes. He does not see just the dollar signs, I think, who lays out a dream on paper, complete with children and maples, who draws up the list of rules for the maintenance of his ideal—the stipulation that trees must be spared whenever possible, that the land itself must be unharmed. This was the new street we found.

It dipped through a valley gracefully, acknowledging its older charm, bowing to its contours. It was sympathetic with curves, it nodded to shade trees. It respected the wild apples and it spread its lap wide to hold tansey and black-eyed Susan in its dusty skirt. Even when the tar was poured and the skirt stiffened, it was still considerate of the eager little roadside flowers. The birds recognized its good intentions, they continued to build above the noise of construction, they brought their young to the low, friendly wires to help supervise the job.

The street is not yet fully developed. Next year it will travel on further, across the brook and along the lush pastureland that is bordered by a row of ancient hickories. So the trees will be there still, and the children will have freedom to gather the large, white nuts. And the squirrels, no doubt, will stick around, and the rabbits in the barberries.

But once the building is done, there will be no tearing-up and excavating at inconvenient times in order to lay gas mains or sewers or pipes for water. These are all in, with the exception of gas, and at the risk of offending the utility company I must explain that everybody here has an electric stove. Nearly everyone is in the younger age group—with small children in school and families still growing. In order to buy or build a house in these times—there are limitations on how low the valuation can be in this area—a man's got to be making a pretty decent week's wages. Which means that here we are not only all in about the same age group, but apparently all in the same salary bracket, so there's no keeping up with the Joneses.

We're in it together then and we like it; we know we have to put our best foot forward and be friendly but not so overly familiar as to breed contempt. We will make our own history; we original eight families are the early settlers here, we will be first families some day. What respect we get then will be determined by

our earning of it as we go along. There will be births on this street and weddings; there will be accidents and deaths, too, for that is all part of living. Whatever comes, we are probably as brave in our generation as our grandfathers were in theirs, when they staked out a claim in the wilderness or got off at Ellis Island and wondered what the future would hold, or what they could make of the future.

For now, it is enough to know that we belong, that we have started roots that will spread for our children and our children's children to nourish.

## Television: education's mightiest medium

Urban H. Fleege

Today more than a hundred school systems are using television in some fashion, either for supplementary classroom instruction or for public information. Some 65 colleges and universities have produced successful educational programs, even though to date only one college, Iowa State at Ames, is actually operating its own TV station.

Since last April 14, when the Federal Communications Commission assigned 242 channels for noncommercial educational television, 19 applications for educational TV stations have been filed. Although to date only 10 have been granted, with the remaining 9 pending, over 450 educational institutions and school systems throughout the country are in various stages of planning to utilize television.

Informed educators claim that it is reasonable to anticipate at least 100 noncommercial educational TV stations in operation by 1954.

While plans for a national educational TV network have been discussed, State-wide educational networks are already under way. States considering such networks as projects for the immediate future are New York, Connecticut, New Jersey, Pennsylvania, North Carolina, Oklahoma, California, Texas and Wisconsin.

Despite this interest, educators lag behind commercial interests in their zeal to capture available TV channels. To date the FCC has received over 900 applications for new commercial TV stations; 762 of these were filed within six months after the channels were released. Well over 100 construction permits have been granted for new commercial TV stations.

Educational television challenges us with greater opportunities than perhaps any with which we have been presented in this century. The long-range implications and benefits of educational TV must not be

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judged by the limited programs produced up to now. TV is an infant in the educational world. TV will enable us to teach more people more of everything than we have hitherto been able to do by traditional means.

Educational TV must not be judged solely on its use in the classroom. The major benefit of TV will be in the fields of public relations and adult education. As educational costs rise, the necessity of more effective interpretation of our private educational institutions to the public becomes pressing. The public knows too little of what we teach, how we benefit the community, how the quality of our instruction equals that in State educational institutions, what we offer in addition to what is offered in the public schools.

Financial difficulties are unfortunately blinding many of our administrators to the true value of educational TV. Membership in a nonprofit educational TV corporation will in most communities cost an institution no more than the construction and equipment of one new classroom.

What are the costs involved in constructing and operating a TV station? The average cost of erecting a TV station is \$250,000; the average annual cost of operation is \$100,000. The costs will vary within a wide range, depending upon the community. The greatest operational expense is in the area of program production. Four-fifths of the total budget will be needed for this item; one-fifth of the budget will go for actual transmission. These figures appear less threatening when we consider the construction and operational costs of one new high school.

Several of the great foundations are interested in helping educational television get under way. The Ford Foundation, for example, has given a grant of \$5 million for help in building educational TV stations and in setting up a central programing center by the Joint Committee for Educational Television. The Fund for Adult Education has given an initial grant of \$1.3 million for setting up in Chicago in the near future an Educational Television and Radio Center.

Educators are following one of three patterns in organizing for the utilization of the reserved TV channels. In some States, the State Department of Education, in cooperation with educational groups within the State, assumes the responsibility in applying for the reserved channels. In some communities all major educational institutions in the area form a nonprofit corporation to which the license is granted; constituent members assume pro-rated financial obligations and jointly determine policy with regard to the type, tone and level of TV programs as well as the distribution of time on the air.

In still other communities, a single institution such as a university or board of education becomes the licensee. In this case, the other educational institutions in the area are inclined toward obtaining a written agreement from the licensee, spelling out the relations between the licensee and themselves. Many are finding it advisable to include in this agreement provision for

an Advisory Council, made up of representatives named by the educational groups in the community, which will assist in setting policy with regard to the utilization of the TV channel.

Some of our administrators have been hesitant about making commitments in this new field because of their doubts concerning the effectiveness of instruction via television. Evidence points to the superiority of TV as an instructional medium. Robert T. Rock of Fordham University has published the results of experiments and tests set up by the U. S. Office of Education and the Navy regarding the comparative effectiveness of instruction by TV and conventional classroom procedures. The results show not only that live TV possesses superior means of teaching, but also that material learned over TV is retained longer.

Opportunity exists in all major communities to get in on the ground floor in helping determine policies affecting educational television. Criteria for determining contents and level of programs must be developed. The intent of the Federal Communications Commission, in granting a license for the operation of an educational TV station, is to serve the educational needs of the *whole* community. Patterns set in these pioneering stages of educational TV are vitally important. These patterns, once established, will create precedents which will go far in determining the future of what promises to become education's mightiest medium.

### *Heart in Exile*

Sleep splintered like a soda cracker.  
"Take the Child in flight  
into the land of Egypt.  
Go. Now. Tonight."

Whatever the lovely fairy-tale-  
apocrypha state—  
it is not likely that cacti fruited  
fig and date;

nor swollen rivers pared the tide  
to dry roads for their feet;  
nor palm trees air-conditioned  
sweat and heat.

If silence is food,  
they had bread,  
and tears to water it,  
the psalmist said.

in the fabled unknown,  
the mind scents danger,  
and the native is wary  
the quiet stranger.

But faith is braille (O heart in exile)  
and the mother knew  
that in Egypt no less than Bethlehem,  
the Child grew.

SISTER M. MAURA, S.S.N.D.

## Growth of an American

### ALWAYS THE YOUNG STRANGERS

By Carl Sandburg. Harcourt, Brace. 436p. \$5

Back in the first decades of the century, when Sandburg was shocking the esthetes and delighting the public with his brawling, rowdy poems in *Smoke and Steel* and *Slabs of the Sunburnt West*, the idea got pretty well established that he must be a tough customer, really not much more than a roustabout who had a sort of illiterate gift with words. Later on, when he developed a *mystique* of democracy and wrote *The People*, Yes, he sounded not unlike Whitman and seemed to have been driven by the same belligerent and rootless romanticism that rises to no higher values than an apotheosis of "the American way of life."

But along the line Sandburg got the Lincoln fever, and the result has been, I think, that the tough Sandburg and the phonily-mystic Sandburg were shaken down or melded into the Sandburg who steps out of the pages of *Always the Young Strangers*, the story, on the surface, of the first twenty-one years or so of his life. What it really is, is the way Sandburg at seventy-five looks back on those early years. It is more a revelation of his present-day thinking than of his youth in Galesburg, Ill., his brief period of hoboing, his stretch in the U. S. Army in the Spanish-American War, his desultory education.

And what emerges is a Sandburg who is not tough, but kindly and even a bit sentimental, or a Sandburg who knows now that the American way of life is not a quasi-mystical religion, but something that finds its strength in reverence for God and sympathy and consideration for fellow men, in honesty and justice and cleanness of heart. Carl Sandburg has grown, and Abraham Lincoln is one of the reasons for his growth.

This is, even for those who never knew the earlier Sandburg, a delightful recapturing of earlier days. It is the story of thousands of small-town boys at the end of the last century. The details are caught with the vividness and quaintness of an old etching, and if they are the details of youth that are classic and therefore somewhat hackneyed, they are freshened, strange as it may seem, by Sandburg's utter lack of pretension at making them anything else but hackneyed.

Here are the vignettes of the bare-foot boy, the son of poor Swedish immigrants, working after school in the barbershop, on the milk route,

gawking at the great of the little town, dashing off with the gang to the water-hole, ogling the girls. Page after page recounts the killing expressions and the sophisticated comebacks with which the boys used to slay one another—such witty sayings as: "Hello, yourself and see how you like it"; "He got it where the chicken got the axe," and so on—ruthlessly but somehow beguilingly.

Three shining impressions are made by this naive and honest account. There is the old but ever-wonderful story of the Americanization of the immigrant family and of the dozens of other families like them in the little prairie town. Then there is Sandburg's wide and deep love of people; it glows on every page—he even admired and respected the sergeants in the Army—and if it is a little gushy at times (à la Willie Saroyan), it is deep and heart-warming.

Finally, and this is perhaps the best element in a fine book—a wonderful pair of parents is pictured by a son who loves them. The mother—pictured on the front endpaper in a marvelously fantastic hat—is warmer, more intimate and affectionate; but it is the father who will linger longest in memory, perhaps because he will remind most of us of our fathers: "He was never haunted by mean and low rivalries . . . he never took a dirty nickel or dollar . . . he had no jealousy of the rich and affluent . . . no glory of any kind came to him." Of both mother and father Carl Sandburg can say: "You were givers of life and did no wrong by any you met on your mortal pilgrimage."

Warm-hearted and generous, slightly distrustful of culture, idealistic in a somewhat misty way—such is the American who comes to life in these pages. If they are not the supreme qualities to be found in a man, they are certainly ones of which we need not be ashamed.

HAROLD C. GARDINER

### Ethnic groups in the USSR

#### THE NATIONALITY PROBLEM OF THE SOVIET UNION AND RUSSIAN COMMUNIST IMPERIALISM

By Roman Smal-Stocki. Bruce. 474p. \$6

Ever since 1917, Communist propaganda has been asserting that the Soviet regime has put an end in Russia to the Czarist policy of national oppression, and substituted for it the equal and friendly partnership between the Great Russians and the scores of other ethnic groups that form with them the population of the Soviet Union. For a long time Western students of Soviet affairs who were other-

## BOOKS

wise highly critical of the Soviet system were inclined to give credence to that claim. With the present study of Professor Smal-Stocki the pendulum swings wide to the other extreme. In the view of the author, a distinguished scholar and passionate fighter for Ukrainian independence, the nationalities policy of the Kremlin presents the most sinister aspect of the Soviet system.

The comparatively easiest part of the task Smal-Stocki has set himself is, of course, the refutation of the Communist profession of adherence to the principle of national self-determination. A mere reference to the melancholy fate of Russia's border nationalities and to other cases in which the Soviet Government resorted to measures of outright genocide is sufficient to dispose of that bold claim.

Smal-Stocki also deals a shattering blow to any attempt to present the Soviet nationalities policy as a kind of cultural pluralism in the institutional forms of national autonomy. He shows that this interpretation does not even fit the theory, let alone the actual practice, of Soviet nationalities policy. Its ultimate aim is, according to Leninist-Stalinist doctrine, not the preservation of separate ethnic entities and of their distinct cultural peculiarities, but their unification and amalgamation. The several national languages, too, are expected by Bolshevik theory to merge at last into the universal language of the future Communist society.

Coordination of the particular national cultures and blending of the respective idioms are however, conceived as two different processes. The construction of Soviet culture—Socialist in content and basically uniform throughout the whole Union—is an immediate objective of governmental policy to be attained by means of the totalitarian state. The final merging of all particular languages in a new common language is anticipated only for the distant future, and as the result of an organic, societal process rather than of coercive measures taken by the proletarian state. To put it in the words of a famous party slogan, for the time to come Soviet culture will be Socialist in content, but national in form.

This philosophy rules out any genuine form of autonomy that would guarantee to the several nationalities the free determination of the substance of their cultural aspirations,

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and leaves room at the very best only for a rather precarious system of language autonomy. The true situation of the Soviet minorities must, however, not be deduced from Communist theory alone.

As applied in the 'twenties, the policy of cultural unification was at least not then a violation of what forms the core of party doctrine and program, the equality of all ethnic groups. Great Russians no less than the other Soviet nationalities were expected to throw themselves with their cultural, allegedly bourgeois, heritage into the melting pot of the socialist revolution, and to emerge from it as bearers of a new and allegedly far superior common civilization. But things took on a different aspect with the official revival of old-time, pre-revolutionary Great Russian nationalism in the 'thirties and 'forties. To the extent to which the "socialist content" of the Soviet culture to be built was progressively mingled with Great Russian content, the Soviet policy of co-ordination lost its originally egalitarian character and tended to assume the features of a cultural hegemony of the big Great Russian brother over the other nationalities.

The analysis of the shift to a policy of "Russification" is the principal merit of Smal-Stocki's book. Particularly interesting is his discussion of the language policy of the regime in the 'thirties and 'forties, and of its philological basis, the linguistic theory developed by the Academician N. Ya. Marr and sanctioned by the party throughout that period until it was dramatically anathematized by Stalin in 1950.

In the 'twenties tendencies were already at work to exploit the utopian vision of a future universal language as a means of justifying a policy of suppressing the non-Russian idioms and assuring throughout the Soviet Union the triumphant ascendancy of the Russian tongue. These tendencies, drawing upon Marr's theory, increased in strength in the political climate of the 'thirties and 'forties, and began to exert a decisive influence upon the official language policy of the party. Smal-Stocki characterizes this policy as "linguocide." One may doubt whether the word describes correctly measures that were by and large confined to imposing upon vernaculars the Russian alphabet, Russian laws of phonetics and spelling, and Russian terminology. Whatever the appropriate designation of those indirect means of linguistic unification might be, they went so far as to arouse resentment among non-Russian nationalities. Faced with this popular reaction, Stalin, for reasons of political expediency, reverted in 1950 to the

position of his youth, and advocated once more a policy of language toleration.

Smal-Stocki is to be commended for the pains he has taken in revealing the true nature of national cultural autonomy in the Soviet Union. He fails, however, to examine adequately how far Russian realities correspond to the principle, proclaimed in the Soviet constitution, of the "equality of rights of citizens of the USSR, irrespective of their nationality or race." The principle has always figured most prominently in party doctrine and program. To be sure, equality of rights has under a government as arbitrary and ruthless as the Soviet Government only a narrowly limited value.

It is, all the same, of vital importance for each and every member of the national minorities whether such opportunities as are open to Soviet subjects in the hierarchy of the political and administrative apparatus are, on principle, open to them, too, and on all levels. Moreover, the assertion by Communist propaganda of complete absence in the Soviet Union of national and racial discrimination, actual and legal, is probably the one that appeals most strongly to national and racial groups that have not yet attained full equality under democratic governments.

Smal-Stocki not only tries to establish the real character of Soviet nationalities policy, but also its essential identity with Czarist nationalities policy. That there are striking parallels is undoubtedly correct. However, they do not yet justify the far-reaching conclusions of the author. Imperial nationalities policy was not the same at different periods of Tsarist history and in different cases at one period. What vitiates the analogy still more badly is the difference in the general political and moral climate under the imperial and under the Soviet Government.

To allege the continuity of national oppression in Russia, independent of her changing rulers, is to suggest to the reader in a subtle way that the responsibility for that policy rests not so much on any particular form and system of government as on the Great Russian people as such. It seems to prove, furthermore, that the liberation of the Soviet national minorities can therefore not be accomplished by the mere substitution of a democratic multinational state for the communist multinational state, but solely by the outright dismemberment of what has formed imperial and Soviet Russia. Not only the Baltic peoples, but Ukrainians, Byelorussians, Georgians, Armenians, Uzbeks and other nationalities as well are to be granted independent statehood.



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The principle of nationalities has for Smal-Stocki an axiomatic character. Accordingly, he does not bother to demonstrate that the application of the right of national self-determination to those ethnic groups is both feasible and advisable. In passionately pleading for American support of this pretended solution of the national question in Russia, he argues instead that we are committed to such assistance by our own political tradition. The author's appeal to the principles on which the American nation has been built and by which it is maintained is misleading. The principles of American democracy do not guarantee the right of each and every ethnic group to form a state of its own. They guarantee the peaceful coexistence of citizens of the most diverse ethnic and racial origins under a common system of government. American democracy has set a pattern for the integration of alien strands, and not for their disintegration.

Smal-Stocki's book is a curious and not very fortunate mixture of scholarly monograph and political pamphlet. It is still more unfortunate that it has features of the most unpleasant type of abusive political writing. The author is inclined to see in the sympathetic mood in which some western writers, European and American, discussed (especially in the 'twenties and 'thirties) the nationalities policy of the Soviets, the proof of a conspiracy instigated by Moscow to which the respective authors were conscious or unconscious parties. The irresponsibility with which he suspects the political motives of fellow-scholars is truly shocking and must be rebuked most strongly.

ERICH HULA

### *Metropolis and Frontier*

#### THE GREAT FRONTIER

By Walter Prescott Webb. Houghton Mifflin. 434p. \$5

Here is a thought-provoking and stimulating book. It is not intended as a definitive study, but rather as an introductory approach to a new view of Western civilization. The fact that it is the climax of a lifetime of research and thought about the Frontier, penned by the man who has gained recognition as the foremost authority on the subject, makes the volume important. Indeed, it is possible that this book may prove to be as significant as any historical publication of recent times. Experts in various fields may quarrel with some of the theses proposed, but certainly the points suggested by the author will receive a great deal of discussion.

Dr. Webb, having considered in previous works the Frontier on State, regional and national levels, now projects the Frontier onto the global plane. He defines two broad areas—the Metropolis (Western Europe) and the Frontier (all lands in the Americas, Africa or Australia opened to development since 1492)—and then proceeds to an examination of the myriad interrelationships between them. In doing this, he makes a basic assumption that the Frontier influence has been pervasive in modern culture, that hardly anything has been untouched by it.

He reverses the usual process and tells the story of what the Frontier did to civilization in general and to the individual man in particular. He suggests the Frontier as a new category to go with the Renaissance, Reformation, Industrial Revolution, and other divisions of history.

Among the pregnant ideas formulated are what is labeled the "boom hypothesis of modern history" and the theory of windfalls by which the Frontier made the Metropolis a different place. A full chapter is devoted to the bubbles—efforts to profit when there were no more windfalls to be had. In this connection, Dr. Webb sets down the clearest account of John Law's Mississippi Bubble which this

reader has ever encountered. The final sections are devoted to discussions of what the Frontier touched: the sciences, law and government, economics, literature, art, education and history. The discussion of history is really an explanation of how the entire study developed. (In passing, full credit is given to the Dominican Francisco de Victoria and the Jesuit Francisco Suarez as pioneers in international law.)

The churches come in for consideration as corporations, and the Catholic Church is likened to business organizations. There are interesting comments on the increasing mergers of groups, and speculation on the future union of Catholics and Protestants "on Catholic terms." Man, says the author, has become "corporatized"; the individual, battered by controls on every side, has declined; and "he who accepts social security from the state is logically prepared to accept soul security from a church."

It is impossible in brief space to mention more than a few of the numerous theses presented for consideration. Whether or not Dr. Webb's theories are accepted, they must be taken into account by, and should be compulsory reading for, all students of modern civilization.

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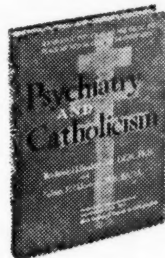
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## WHEN THE GODS ARE SILENT

By Mikhail Soloviev. (Translated by Harry C. Stevens.) McKay. 506p. \$3.95

Mikhail Soloviev will be forty-five this year. He has been in the United States since 1951, through the assistance of the late Senator Vandenberg. It is very likely that the story of Mark Surov which he recounts in this long novel is more similar to his own than is indicated by the mere identity of initials. Knowing this, one reads with deeper interest, feeling that scenes, events and people in it have the valid-

ity of reality. Through Mr. Soloviev's novel we can see what Russia has suffered for more than thirty-five years.

Mark Surov was one of several brothers born in a small town on the steppes of south Russia. When the Revolution swept that nation at the collapse of the imperial armies in 1917, the Surov brothers and their father were leaders in their town in fighting for a new and better order. Civil war between "Whites" and "Reds" not only confused issues, but destroyed what might have been more effective resistance to extremists.

Mark, as a son of the Revolution,

is sent to Moscow for education at the university. He experiences there his first youthful doubts of the party's sanctity and altruism, but brushes them aside. Sent to far eastern Siberia, his suspicions are crushingly confirmed, first by a ruthless liquidation of peasants in a program of collectivization; then by having to lead a march of colonists down the frozen valley of the Amur, in obedience to a senseless decree from Moscow establishing a new industrial city, Kom-somolsk.

For want of any other faith to fill the vacuum of his complete disillusion with communism and the Soviet state of Stalin, he blindly continues to obey orders. Called to serve in the Kremlin, he survives the Great Purge, but has to return to his native town, now renamed in honor of his father, as a schoolteacher.

When the Germans invade Russia, Mark is put in command of a regiment to fight behind the German lines. He is captured, wounded, left to die when stricken with typhus; he fights off a bear and is rescued by friends. Determined now to fight both enemies of his country, the Germans and the Stalinists, he declares: "I have faith that God will bring forth another sunrise in the east."

The novel is worth reading for the understanding it will give of conditions within Russia, under the Stalinist dictatorship, during the German invasion. Mr. Soloviev himself escaped to Austria in 1945 and spent the years from 1946 to 1950 publishing an anti-Communist newspaper in Salzburg, protected from forcible repatriation only by American aid.

May his prayer for the liberation of his people be granted.

R. F. GRADY

## COMMENTARY ON THE GOSPELS

By Ronald A. Knox. Sheed & Ward. 284p. \$3.75

Msgr. Knox's aim here is not to give a full commentary, but to handle the difficulties that may puzzle "those who have no skill in Latin or Greek." A short preface, sketching some of these difficulties, is followed by an introduction of eight pages that deals with the Synoptic Problem and with the authorship of each of the four Gospels.

The theory that St. Luke used St. Matthew is adopted with the suggestion, however, that what St. Luke had at hand was not the complete Gospel, but a collection of our Lord's discourses drawn from the first Gospel. Little heed is taken of oral tradition as a source, though in his opening lines St. Luke says that this tradition was the main, though not necessarily

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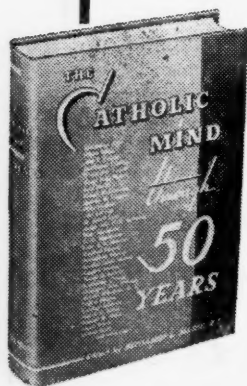
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As the clue to minor difficulties in the fourth Gospel, it is suggested that this Gospel "seems to be the reminiscences of a very old man, who has an old man's tricks of narration." This would account for the insertion of some odd details that seem out of place in the narrative.

The commentary, especially on the first three Gospels, gives little room for the author's well-known fluency. Difficulties and solutions are set forth in terse notes. Too much attention is given to trying to trace the sources of the Synoptics, and as a result the text is not merely overloaded with comparisons between the three, but it is also clogged with cross references and explanations. On the other difficulties of the text the author seems inclined toward the merely possible in preference to the more probable, at the risk of misleading the unwary reader.

This is a book to be studied with constant recourse to the Gospel text. It is very interesting and often stimulating, but the general reader will find more profit and attraction in consulting such commentaries as the one published to accompany the Confraternity edition of the New Testament. WILLIAM A. DOWD, S.J.

#### RECOLLECTIONS OF THREE REIGNS

By Frederick E. G. Ponsonby. Dutton. 494p. \$5

Those who regard the British Monarchy merely as a curious historical survival having no political significance in Britain today, will take a different view after reading this intimate account of the part it plays in contemporary life.

Ever since 1894, when he became Assistant Private Secretary to Queen Victoria, until his sudden death in 1935, Sir Frederick Ponsonby was closely concerned with state affairs. His recollections are therefore of historical value. They also are highly amusing and it is pleasant to record that, with the exception of three passages, they contain nothing offensive—in striking contrast to too many books appearing at present.

Proverbially, courts are dangerous to self-respect. The temptation to sycophancy is great and constant, but one cannot detect that Ponsonby succumbed to that temptation. He certainly felt deep respect for the Monarchy and he took his duties seriously. His sense of humor, however, seems to have saved him from obsequiousness.

The three courts described differ as much as the monarchs themselves, but

all possessed in abundance the elements of true comedy. Queen Victoria loses none of her delightful *Alice in Wonderland* quality in these pages, but as interpreted by Ponsonby she is by no means the commonplace person often pictured. He presents her as a woman of unusual gifts, an accomplished linguist, with a well-trained though undoubtedly individual musical taste. Her judgment of people seldom failed her. It is probable, for instance, that she was quite as much amused as flattered by Disraeli's flamboyance, judging from a passage quoted from one of her daughters.

After the Victorian era Ponsonby easily adjusted himself to the new age. He was a typical Edwardian, and devoted to the King, of whom no one can speak more authoritatively. Ponsonby found him quite as strong a personality in his own way as Victoria.

Among the many things revealed for the first time in this book are the circumstances surrounding Edward VII's visit to Pope Leo XIII. The King brushed aside violent Protestant protests with the remark: "I've no intention of being guided by such narrow-minded people."

The narrative of George V's reign is largely centered on the events during and arising from the first world war and the two constitutional crises immediately preceding it.

The splendid days now vanished, but relived vividly in these *Recollections*, reflect the dignity and traditions of which the Monarchy is both the symbol and the guardian. But there was much ostentation which, viewed in retrospect, seems to be mere glitter and of no enduring value.

ROBERT WILBERFORCE

#### THE EXISTENTIALIST REVOLT: The Main Themes and Phases of Existentialism

By Kurt F. Reinhardt. Bruce. 254p. \$3.50

Kurt Reinhardt has made a competent analysis and searching criticism of existentialism. In addition to treating what may now be called the existentialist Big Four—Heidegger, Jaspers, Sartre and Marcel—he provides some valuable background information about their intellectual forbears: Kierkegaard, Nietzsche and Edmund Husserl. The philosophical aspects of Husserl's mind are brought out here, whereas its religious orientation was underlined in Rev. John M. Oesterreicher's *Walls Are Crumbling*. Lest the rigor and abstraction of philosophical analysis blind us to the concrete implications of existentialism, Dr. Reinhardt draws many of his ex-

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amples from the areas of art and literature. The result is an accurate, intelligible account of this major trend in contemporary thought.

Two of the chapters deserve special comment, both because they engage the author's most lively interest and because they provide an unusually authentic report. The longest chapter in the book is concerned with Friedrich Nietzsche, the prophet of cultural nihilism. The author does justice to this tragic and vehement personality, pointing out that Nietzsche tried, in a feverish and misguided way, to make a positive reconstruction of the values of being and eternity. This chapter may well be placed alongside the equally sympathetic yet critical portraits drawn by Rev. Frederick C. Copleston, S.J., (*Friedrich Nietzsche, Philosopher of Culture*) and Rev. Henri de Lubac, S.J. (*The Drama of Atheist Humanism*).

The other outstanding section is that devoted to Martin Heidegger. Because of his affiliations with nazism—he was rector of Heidelberg University under Hitler—Heidegger has been given short shrift by most American scholars. Reinhardt gives him the opportunity to vindicate himself against a formidable array of charges.

Throughout this book, but especially in the chapter on Jean-Paul Sartre, the author criticizes the underlying concepts, using Thomistic philosophy as a measure. He exposes the groundlessness of atheistic existentialism but gives proper credit to theistic existentialism for restoring our awareness of the concrete, historical traits of human nature and for directing philosophy to a practical end. This is a well-balanced and documented introduction to the several varieties of philosophy of existence.

JAMES COLLINS

#### GOD'S WAYFARER: The Chronicle of a Modern Pilgrim

By Irina Gorainoff. Coward-McCann. 182p. \$2.50

With a background as superlative for its cosmopolitan features as for its changes in fortune, Irina Gorainoff could not but succeed in writing an interesting story on the subject of her life. A well-born Czarist Russian, a convert to the Catholic faith, a social worker, and finally the servant to a priest in France, Miss Gorainoff gives, in *God's Wayfarer*, an account of her pilgrimage to Rome during the Holy Year. One can regret only that the book has not the scope of a biography.

In classical tradition, the author set out with no money and with only a

change of clothes in her knapsack—a pledge of her faith in the providence of God. Her purpose was to pray and to offer the hardships of her journey to the Lord for world peace.

Miss Gorainoff has a poet's eye for nature, so that her little chronicle is beautiful in its descriptive passages. More than this, she is gifted with a keen sense of the ludicrous; and those she meets along her way and the incidents she experiences are good-naturedly accepted and humorously described. From chapter to chapter, the reader's interest is sustained in a comfortable suspense for the poor pilgrim who faces unarmed every hazard of human life.

Irina Gorainoff's book will charm its readers primarily for its refreshing simplicity. Yet, there is frequently a profundity in the simple; and *God's Wayfarer* convincingly and successfully combines both these qualities.

LYDIA C. GIGLIO



#### AFRICAN FOLKTALES AND SCULPTURE

Edited by Paul Radin and Elinore Marvel. Bollingen Series. Pantheon Books. 354p. \$8.50

This really magnificent volume—a splendid piece of printing and of illustration—is in the nature of an introduction to two main aspects of native African cultural life: its wealth of folktales, and its remarkable sculpture. The sculpture is selected by James Johnson Sweeney, Solomon R. Guggenheim Museum director and student of modern art. Dr. Radin, the noted anthropologist, has assembled eighty-one folktales and myths of the unwritten literature of native Africa, out of seven thousand that have already been published by folklore collectors. In his introduction he points out that the native African stories are the most sophisticated and realistic of all aboriginal literature. Even where the narrators explain the origin of the universe and why the sun and moon are in the heavens, they stick closely to an intensely human touch.

Despite the numberless tribes, languages and dialects of tropical Africa, its tales show a remarkable community of spirit. Certain phases of its traditions were passed on to

us in the United States, through the slave tales popularized by Joel Chandler Harris. So, in these native tales, the ever-appealing Brer Rabbit, the Charlie Chaplin of the animal world, is seen in his pristine form, that of Ananse, the Spider,

If you have ever read any of these tales once, you will infallibly do two things. You will read the same story over and over again to yourself; you will also seek out the nearest audience, young, yes, but maybe quite old, and will read it to them. And the reason you will do this is that the tales speak a universal human language, harsh and tragic at times, yet often wryly humorous, as in the tale of the caterpillar who managed to deceive the rhinoceros, the jackal, the leopard and the elephant by simply insisting how big and important he was. But he failed miserably when the humble frog one day called his bluff, and he had to acknowledge amid jeers: "I am only the caterpillar."

African sculptures, as Mr. Sweeney observes, have been misrepresented when judged simply as pure art, in competition with that of the white man, as well as when treated as merely symbolic and ritual. They do function as part of a people's culture, but they stand on a merit of their own. Comments on the African's work always stress his "reverence for his materials." He chooses the hardest of woods with great care, and lavishes ample time on each object. They stress also his distinct sculptural skill, of which some noble specimens are here furnished. In connection with this stately Bollingen volume, the student will find it quite worth while to read a very simple but observant little 191-page book *Clever Hands of the African Negro*, by Wilfrid D. Hambly (Associated Publishers, Washington, D. C. 1945. \$2.65), as a sort of initiation into native techniques in art and music.

Messrs. Radin and Sweeney and Miss Marvel have fashioned a first-rate gift book for art and folk-literature lovers.

JOHN LAFARGE

#### THE WORLD OF ELI WHITNEY

By Jeannette Mirsky and Allan Nevins. Macmillan. 346p. \$5.75

Few men have had greater impact upon our industrial history than had Eli Whitney and yet, ironically enough, few of our national heroes have remained more neglected by biographers. The authors of this volume present not so much a routine biography of Whitney as a history of the times in which he lived and worked.

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Nevertheless, the reader is at no time during the narrative permitted to lose sight of the important role played by the great inventor. The authors portray the influences that were operative in Whitney's day, that occasioned the invention that transformed the South and made cotton King, and show Whitney's later application of industrial method, which in turn fathered the American system of mass production.

Whitney is depicted as a man of extraordinary talents who undertook the solution of two knotty and important problems. The first was to devise a machine that would clean domestic cotton in large quantities, and cheaply, to meet the demands of the rapidly burgeoning factory system. The second was to produce muskets in large numbers to satisfy the needs of our armed forces during the uneasy years of the early nineteenth century. The solution of this latter problem was rendered the more difficult by the scarcity of trained workmen in the United States. To surmount this labor handicap, Whitney conceived his plan of standardized and interchangeable parts, with no thought whatsoever that his methods of manufacture would exert far-reaching effects on the industrial tradition of the United States. He met a then-current need and the assembly line resulted. Whitney's mechanical genius did not confine itself to the invention of the cotton gin and the mass production of firearms. He designed and manufactured most of the tools and machinery used in his shops. In the process, he invented the milling machine.

The authors work into their story a sketchy and, at times, a vague narrative of Whitney's private life. The sketchiness and vagueness are quite understandable, however, in light of the extant source materials. Many of the letters relating to his adult private life are missing and, presumably, were destroyed by his wife, who outlived him by forty-five years. But by judicious selection from family writings and abundant quotations from available letters, Miss Mirsky and Professor Nevins have managed to piece together a continuous narrative from Whitney's birth at Westborough, Mass., December 8, 1765, to his death at New Haven, Conn., January 8, 1825.

The authors are to be commended for not having permitted their sympathies for Whitney's genius to color in any way an objective and interesting treatment of a much neglected, but none the less important figure of our national history.

BRENDAN C. McNALLY

## THE PROSECUTION OF JOHN WYCLYF

By Joseph H. Dahmus. Yale University Press. 167p. \$4

Mr. Dahmus, associate professor of history at Pennsylvania State College, reviews the controversial Wyclif (Wiclif or Wyclif) material and presents for scholarly scrutiny more than a dozen new interpretations which should modify the traditional treatment of the religious and political history of England in the late fourteenth century.

The monograph recasts the political role of John of Gaunt, reduces Wyclif's political stature and attributes Pope Gregory's intervention to concern about doctrinal orthodoxy, not to fear lest Wyclif's propositions should impair the Church's economic or political position. It pictures Wyclif at Lambeth as qualifying his position on several propositions under cross-examination by the prelates. It shows that the aristocracy supported Wyclif, whereas the citizenry was indifferent if not hostile; emphasizes the necessity of state cooperation if the medieval Church was to succeed in suppressing heresy and provides a thorough analysis of all the circumstances which played a part in saving Wyclif from punishment.

This is the crux of the problem. In 1428, forty-four years after his death, Wyclif's bones were dug up and burned. That Wyclif was finally declared a heretic should surprise nobody. But how did Wyclif manage to live out his life without incurring

formal sentence and punishment as a heretic? Why was he merely cautioned to be silent?

Professor Dahmus asserts that the decisive factor which made possible Wyclif's escape from effective prosecution was not his health or the advanced age of his bishop; neither was it popular support. It was the favor of John of Gaunt, duke of Lancaster.

This is a highly competent lawyer's

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REV. WILLIAM A. DOWD, S.J., is professor of Sacred Scripture at St. Mary of the Lake Seminary, Mundelein, Ill.

ROBERT WILBERFORCE is former cultural adviser at the British Information Service in New York City.

JAMES E. COLLINS is associate professor of philosophy at St. Louis University.

REV. BRENDAN C. McNALLY, S.J., of the History Department at Holy Cross College, is a frequent contributor to historical periodicals.

JOHN J. O'CONNOR, professor of history at Georgetown University, is author of *Catholic Revival in England*.

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brief on a specific historical problem rather than a biography of Wyclif or an evaluation of his troubled age. It is a fresh and vigorous approach to an old subject, written with unusual professional objectivity and precision, carefully and copiously documented. It is a major contribution to an unbiased understanding of the essence of the controversy between Wyclif and the Church, and of the alert and zealous but also halting and inconclusive manner in which the Church proceeded, or was allowed to proceed, in dealing with heresy in medieval England.

JOHN J. O'CONNOR

## THE WORD

"Take what is thine and go; I choose to give to this last even as to thee" (Matt. 20:14; Septuagesima Sunday).

One fact in the interesting Parable of the Laborers in the Vineyard must be kept clearly in mind. The men who had worked all day and who grumbled about their wages were receiving all the pay they had been promised. "And having agreed with the laborers for a denarius a day," says the story, "he sent them into his vineyard." And at the end of the day, "... they received each his denarius."

The others who began work at later hours bargained for no wage, but relied upon the promise of the employer, "I will give you whatever is just." They could not claim a full day's pay, and on receiving a whole denarius they could only be grateful for true liberality.

The employer did indeed make all the workers equal—not, however, by cheating any but by generously granting some a wage they had not fully earned. It was this bonus to the latecomers which stirred the grumbling.

Our Lord is striking in the parable against a trait rather common in human nature, the inclination to self-righteous snobbery. This tendency takes many forms. The society leaders clinging proudly to a list of "established families"; clubs nursing a roster of "charter members"; political officeholders favoring only "original supporters" are moved by this very spirit.

Unfortunately, a similar snobbishness occurs also in various forms even in the sphere of religion. In our Lord's own time, for example, the leaders of the Jews, mindful that they were the Chosen People, could not brook the idea that the Gentiles too should be welcomed into the Kingdom of God.

In our own day and in our own

midst is not this spirit of self-justification echoed? Newspapers tell of some gangster penitently receiving the last sacraments as he lay dying after a gun battle, and an outcry is raised—sometimes even by Catholics—at the scandal of such a sinner being saved so easily. A person long neglectful of his religion is reconciled at the last hour, and not a few "fervent churchgoers" disdainfully contrast his record with their own.

Often, too, converts to the Church suffer from isolation and loneliness. To find the faith, they have had to turn their back upon long-standing prejudice, to settle cruel doubts, often to give up lifelong friends. Having paid this price, they enter the Church, enthusiastic and eager to share deeply in the spiritual life of the parish. But sometimes converts find the "born Catholics" whom they meet cool and reserved.

Is there not also many a parish spiritual or social organization which is infected by this same jealous spirit? A small group of devoted members "who have borne the burden of the day's heat" are reluctant to share the activities, the responsibilities and the honors with others. As a result, the sodality, or church committee or youth club, settles into a routine, loses its parish-wide appeal, falters in its drive toward a splendid goal.

Actually, the complaints of the self-righteous workers in the parable did no harm. But who shall say the evil that has been done in Christ's Church through the ages by this same spirit—the sinners hardened in hopelessness, the penitents turned away from reconciliation, the noble plans brought to naught?

Christ through this parable earnestly assures all men that it is never too late to enter His service. And He pleads with those who follow Him to imitate His mercy, His generosity, and His all-embracing love.

PAUL A. REED, S.J.

## FILMS

ABOVE AND BEYOND is an absorbing and quite intelligent effort to dramatize (if that word can be used with propriety under the circumstances) the first wartime use of the atomic bomb. The scenarists, Beirne Lay, Norman Panama and Melvin Frank (the latter two also directed) have told the story from the point of view of Lieut. Col. Paul Tibbets (Robert Taylor), the commanding officer of Operation Silverplate and

pilot of the plane which dropped the fateful bomb on Hiroshima. In setting forth the pertinent events—the decision to use the bomb, the selection of the man for the job, the rigorous training and still more rigorous security regulations, and finally the hazardous and distasteful bombing mission itself—the authors have also drawn, in the personal ordeal of Col. Tibbets, an admirable portrait of an able, decent and conscientious man doing a job which taxes the limit of his physical and emotional resources.

This inherently dramatic material has been assembled with considerable realism, a fine feeling for the ways of military men and excellent use of aerial photography. It does not have the organic unity which distinguished *Breaking the Sound Barrier*, partly because of a distracting overemphasis on the marital tensions between Col. Tibbets and his wife (Eleanor Parker), supposedly stemming from his mission "above and beyond the call of duty." The film does not question the morality of the atomic bomb. Within the framework of the commonly accepted wartime view that it was a legitimate military weapon ultimately calculated to save lives, it does make an honest attempt to underscore for adults the horror and irony of its use. (MGM)

NIAGARA capitalizes on two awe-inspiring physical phenomena—Niagara Falls and Marilyn Monroe. The falls provide a photogenic backdrop (in Technicolor) and some of the thrills for a suspense melodrama. While the story is far from distinguished, the background has the kind of uniquely cinematic effectiveness which moviemakers have happily discovered under the pressure of competition from television. The exploitation of Miss Monroe is something else again. She plays an amoral, kinetically sexy lady who is conspiring with her lover to murder her understandably neurotic husband (Joseph Cotten). Instead, before the finale, all three of them wind up dead under various violent circumstances. The female character under discussion is a recognizable type with an unquestioned right to be included in a motion picture. None the less, it is difficult not to conclude that her costuming and comportment in this case are dictated, not by the legitimate requirements of characterization, but by an illegitimate enthusiasm for cashing in on Miss Monroe's off-screen publicity. Jean Peters and Casey Adams as a pair of honeymooners, and Denis O'Dea as the local guardian of the law, lend a relatively normal and wholesome note to the proceedings.

(20th Century-Fox)



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THE ROAD TO BALI, the first of the Crosby-Hope-Lamour "road" junkets to be photographed in Technicolor, can probably also boast the distinction of being the wackiest of the series. It features an absolutely undecipherable story line and irrelevant guest appearances by Humphrey Bogart, Bob Crosby and Jane Russell, as well as a volcanic eruption and a giant octopus borrowed from other films, a flock of educated sheep which provides a choral accompaniment to "The Whiffenpoof Song," a revolutionary but unfortunately unexplained method for escaping from a diving suit underwater and a varied collection of "off the cuff" gags having to do with everything but the matter at hand. Some of this adds up to inspired lunacy and some merely to labored vulgarity but it should prove reasonably diverting for adults.

(Paramount)  
MOIRA WALSH

## THEATRE

THE LOVE OF FOUR COLONELS. The biographical notes in the back of the *Playbill* include no mention of Peter Ustinov, the author of the comedy residing at the Shubert with a better than even chance of occupying the premises for many months to come. But I learn from other sources that the London production was an immediate hit that has been running through two seasons without encountering anything that faintly resembles a diminishing audience.

In default of contrary evidence, it seems reasonable to assume that Mr. Ustinov is an Englishman with a lively imagination, a civilized sense of humor and at least a remnant of reverence. The latter attribute at once distinguishes him from the majority of our native playwrights, who apparently think that reverence is a sissy hangover from primitive and be-nighted centuries.

The colonels are a Frenchman, a Russian, an Englishman and an American, assigned by their several commands to determine the status of a small area of occupied Germany. While the negotiations are getting nowhere with incredible speed, an evil spirit abroad in the world conducts them to a castle where Sleeping Beauty lies on a bewitched couch, and offers each of the colonels an opportunity to fall in love with her. Since Beauty reposes in magic slumber, Mr. Evil obligingly removes the spell

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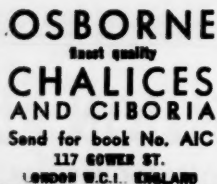
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## America's

**LENTEN READING  
NUMBER****FEBRUARY 14 ISSUE**

The demon is opposed in the venture by a spirit of light in the uniform of a British Wac, or whatever they call their woman soldiers. She cannot prevent the dark spirit from tempting the colonels, nor can she veto the latter's free will to follow their worse rather than their better natures. She insists, however, that the dark spirit shall not give them any supramortal help, and uses her own preternatural powers to foil his efforts in that direction.

Rex Harrison and Lilli Palmer are starred in the production, which is jointly sponsored by The Theatre Guild and Aldrich and Myers. Mr. Harrison directed the production, and Rolf Gerard designed the sets and costumes. Mr. Gerard seems to have achieved just the right colors and styling to heighten the effect of the author's piquant humor.

While Mr. Harrison is competent and a bit waggish in synchronizing the action and pacing its movement, he is really sparkling in his personal role, the dark spirit. He invests the character with urbanity, charm and casual wit, only occasionally revealing his sinister intentions. Miss Palmer, as Beauty, has the comparatively easy task of resembling herself. Leueen MacGrath offers a beautifully crisp and refreshing performance as the celestial agent. Larry Gates, Robert Coote, George Voskovec and Stefan Schnabel are the colonels, and each is amusing in his own distinctive way. If awarding a ribbon is mandatory, perhaps it should be pinned on Mr. Gates for his special way of appearing wistful and exuberant at the same time.

THEOPHILUS LEWIS

# PARADE

THE RECENT NEWS MAY HAVE spread a false impression concerning the nature of man: to wit, the impression that man is not a thinking creature. . . . One must admit, however, that the human activities in the news were not what one would expect from beings endowed with reason. . . . Man was just not using his powers. . . . Here, there, everywhere, incidents unflattering to the human head were erupting. . . . Senseless street scenes were on view. . . . In Andover, Eng., a citizen spied a strange woman pushing a baby carriage. He approached and squirted oil on her. In court, an attorney stated

that the citizen's childhood experiences with prams left him with an obsession against pram-pushers. . . . Devotees of sports palaces appeared slow on the uptake. . . . In Indianapolis, a bowler failed to let go of the ball. It swung up and struck his head. . . . Alibis smacked of mental void. . . . In Philadelphia, a defendant told the court he stole a hearing-aid so that he could give it to his mother as a present for his stepfather. . . . The conduct-designs which called man's status as a thinker into question continued to take form throughout the week. . . . In Arezzo, Italy, a sleepy, twenty-year-old youth lay down between the rails on a railroad track for a snooze. Fifteen trains passed over him without awakening or harming him.

Women vied with men in spreading the impression that humans do little or no thinking. . . . In Puyallup, Wash., a housewife's car stalled on a bridge. She got out, put her shoulder to the auto, pushed and pushed until it rolled off the bridge and fell with loud splash into the Puyallup River. . . . In Paris, a woman, suicide-bent, jumped into the Seine River, found the water too cold, yelled for help. Two men yanked her out of the chilly waves. . . . Want of social sense appeared. . . . In California, a hog fancier kept six pigs in his home in swanky Beverly Hills. Neighbors, after sniffing the air, went to court, forced the fancier to evict the six pigs from their fashionable district. . . . Preoccupation with space problems befuddled young minds. . . . In South Bend, Ind., the post office received a letter addressed to: "Marsmen, planet Mars, in care of Mars post office." In the letter, two boys asked the men of Mars whether flying saucers came from their planet. "If they do," the boys wrote, "please send one down and tell them to land in South Bend." On the envelope, the lads wrote: "Balance of postage to be paid by Marsmen." . . . Old minds were likewise befuddled. . . . In Watford, Eng., a seventy-year-old husband was fined for slugging his wife a month before their fiftieth wedding anniversary. The quarrel started when the seventy-year-old wife came home late from a saloon.

"He didn't use his head." . . . How frequently this expression is heard. . . . It explains the week's news. . . . It explains today's world conditions. . . . It explains man's bad relations with God. . . . This world can never be heaven. . . . It can, however, become incomparably better than it is today. . . . And it will . . . if man will only use his head.

JOHN A. TOOMEY

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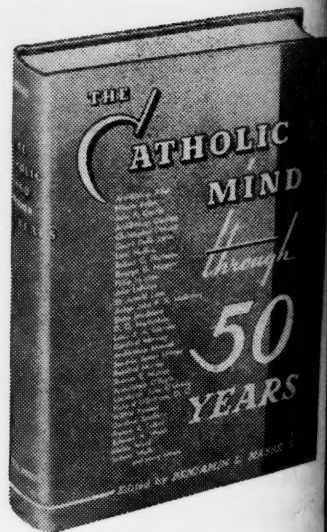
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